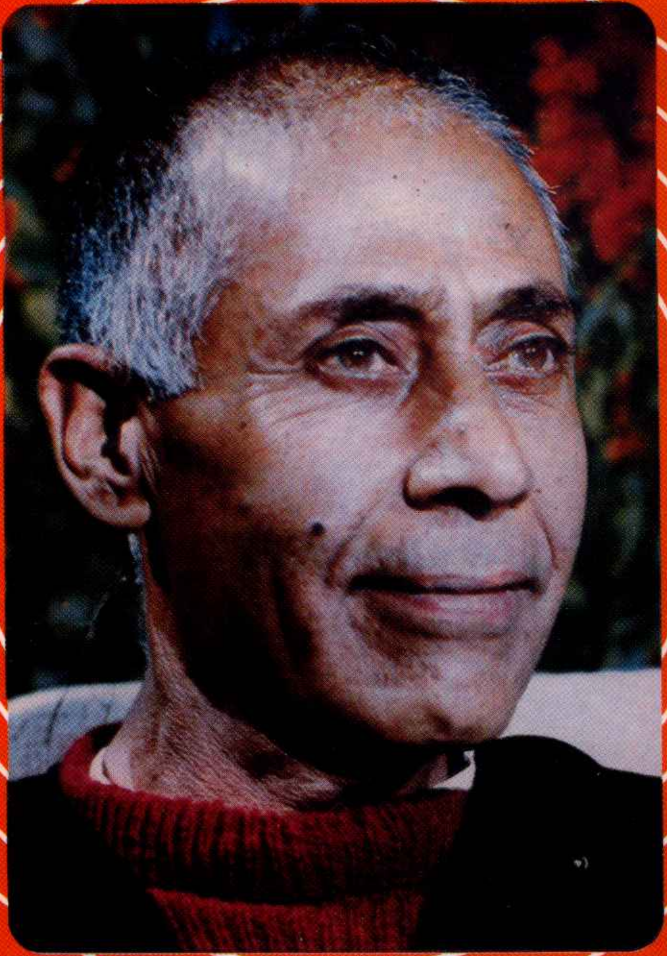
तेषां व्यवहृतौ समा सर्वत्र संस्थितिः।



'सहज विचार' भाग ३

SHIVASTOTRAVALI of Acharya Utpaladeva with English Translation

दीन

SAHAJ VICHAR

Vol. 3

SHIVASTOTRAVALI of Acharya Utpaladeva
with English Translation

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प्रस्तावना

श्रीमत् उत्पलदेव द्वारा रचित शिव स्तोत्रावली ग्रन्थ त्रिकशास्त्र का सर्वोपरि भक्ति-पूर्ण ग्रन्थ माना जाता है। इस में न केवल भक्ति का ही समावेश है अपितु कविता में ही सैद्धान्तिक विषयों पर भी प्रकाश डाला है। उत्पलदेव जी के गुरु आचार्य सोमानन्द थे, जिनका प्रसिद्ध ग्रन्थ 'शिव-दृष्टि' त्रिक-शास्त्र का अमूल्य रत्न है। उत्पलदेव जी के पिता का नाम 'उदयाकर' तथा पुत्र का नाम 'विभ्रमाकर था। कशमीर के किस भाग में इनका निवास स्थान था, इस का परिचय पूर्ण रूप से नहीं मिलता है।

श्री सोमानन्द के शिष्य होने के नाते स्वभावतः ये उत्पलदेव इनके समकालीन थे अतः इनका स्थिति-काल नवीं शताब्दी के पूर्वार्ध के आस-पास रहा होगा।

उत्पलदेव ने कई ग्रन्थों को लिख कर त्रिक-दर्शन को आकर्षक बनाया है। उनकी मुख्य कृतियां ये हैं :-

१. ईश्वर प्रत्यभिज्ञा
२. ईश्वर प्रत्यभिज्ञा-वृत्ति
३. ईश्वर प्रत्यभिज्ञा-टीका
४. संबन्ध सिद्धि
५. अजडप्रमातृसिद्धि
६. ईश्वर सिद्धि
७. शिवदृष्टि-वृत्ति
८. शिवस्तोत्रावली

कहते हैं उत्पलदेव जी ने अपनी समावेश दशा में आकर शिवस्तोत्रावलि की रचना की है। ये ग्रन्थ बीस स्तोत्रों से सुसज्जित है। इस के तीन स्तोत्रों के नाम संग्रह-स्तोत्र, जय-स्तोत्र तथा भक्ति-स्तोत्र उत्पलदेव जी ने स्वयं रखे हैं। शेष सत्रह स्तोत्र के नाम आचार्य विश्वावर्त्त ने स्वयं रखे हैं। यह परिचय हमें इस ग्रन्थ के टीकाकार क्षेमराज जी से मिलता है।

हमारे गुरुदेव श्रीमान् ईश्वर-स्वरूप जी महाराज अपने मौन-वृत्त के दिनों में इस ग्रन्थ का पाठ लग्न से किया करते थे। कभी कभी इन श्लोकों के मर्म का अनुभव करके महाराज जी के नेत्रों से अश्रु-धारा बहती थी। महाराज जी कहा करते थे, जो भक्त नियम-पूर्वक इन श्लोकों का पाठ करेगा, उसे मानसिक तथा शारीरिक पीड़ायें बाधित नहीं करेंगी। महाराज जी ने ई० सन् १९६४ में स्वयं इस ग्रन्थ का अनुवाद हिन्दी में किया और कई बार अपने मुखारबिन्द से अपने शिष्यों को कशमीरी भाषा में इन श्लोकों का अर्थ भावावेश में आकर पढ़ाया। इस ग्रन्थ के प्रति महाराज जी का अनुराग देख कर, उनके परम शिष्य दीनानाथ जी का हृदय भी पसीज गया। फल यह हुआ कि इन्होंने गुरुवर्य की शरण लेकर सम्पूर्ण ग्रन्थ के श्लोकों का उल्था कशमीरी भाषा में तथा आंगल भाषा में कर डाला। ये दोनों अनुवाद दीनानाथ जी ने अक्षरशः न करके, गुरु चरणों की उपासना से उत्पन्न भावों का प्रदर्शन करते हुए किया है। जहां पर दीनानाथ जी के भावों में शैथिल्य आ जाता है वहीं ये गुरुवर्यों की उपासना करने लग जाते है। प्रतीत होता है इन्होंने अपने सर्वस्व गुरुदेव को कामधेनु वत् समझा है, जब भी अनुवाद करते हुए रुक जाते हैं ये गुरु चरणों में झुक कर उन से प्रार्थना करते हैं, फल यह होता है लेखनी का प्रवाह फिर से चल पड़ता है। संग्रह-स्तोत्र का कशमीरी भाषा में उल्था करते हुए हिन्दी में भी इन श्लोकों को कविता का रूप दिया है भाव-विभोर होकर दीनानाथ जी अपनी सीमित अहंता को कुछ क्षणों के लिए भूल कर अनन्त में विचरण करने लग जाते हैं। ऐसा होना उन्हीं के लिए स्वाभाविक है जिन्हें गुरुवर्यों की अपार दया हो। मैंने यह सम्पूर्ण ग्रन्थ बांचा। इस के भावों का मर्म हृदयग्राही देखा। आशा है कशमीरी जनता इसे पढ़ कर लाभान्वित होगी, ऐसा होगा तो दीनानाथ जी का यह प्रयास सफल होगा।

गुरुकृपागाहिनी

प्रभा देवी

जय गुरुदेव

आभार

मैं सद्‌गुरु देव भगवान् ईश्वर-स्वरूप जी महाराज का अत्यन्त आभारी हूं जिन की अपार कृपा से मेरे जैसा अनपढ़ व्यक्ति यह सेवा कार्य कर सका।

मैं श्रीमती प्रभा देवी का आभारी हूं जिन्होंने इस सारी पुस्तक को सुना, पढ़ा और यथास्थान समुचित संशोधन करके इसे संवारा। यहां इसका उल्लेख करना अप्रासंगिक नहीं होगा कि इन्होंने पांच दशकों से भी अधिक समय तक अपने गुरु महाराज के समीपस्थ रहकर उनकी चरण सेवा की और समय-समय पर प्रमुख शैव-शास्त्रों का अध्ययन भी किया।

दीन

जय गुरुदेव

इस पुस्तक के विषय में

'सहज विचार' भाग तीन को सद्गुरु महाराज की आज की जन्मजयन्ती पर प्रकाशित होना हम सब गुरु भाईयों के लिए अपार प्रसन्नता का विषय है। सहज-विचार भाग दो में शिवसूत्र, साम्बपञ्चाशिका, परमार्थ-सार जैसे शैवग्रन्थों का कश्मीरी भाषा में पद्यानुवाद करके पुस्तक के लेखक श्री दीनानाथ जी गंजू ने अपनी विद्वत्ता का पूर्ण परिचय दिया था। इसके अतिरिक्त अन्त पर प्रकीर्ण कश्मीरी कविताओं का गुच्छा भाग दो का चौथा पुष्प था जिसमें विविध भावों की महक चारों ओर व्याप्त थी। सहज विचार के प्रस्तुत तीसरे भाग में आचार्य उत्पलदेव की शिवस्तोत्रावली का कश्मीरी भाषा में पद्यान्तरण करके कविवर ने अनिर्वचनीय कार्य किया। शिवस्तोत्रावली के बीस स्तोत्रों का मातृभाषा में पद्यान्तरण अक्षरशः न करके भावानुवाद के रूप में सम्पन्न करना भी सद्गुरु महाराज की चरणों की अनन्य उपासना का ही परिणाम है। विषयवस्तु की सीमा का जहां कही अतिक्रमण हुआ है वहां विद्वद्वर ने मनोहर शब्द विन्यास से उसे इस तरह संवारा सजाया है कि कोमल बुद्धि वाले पाठक भी उसे आसानी से समझ सकते हैं। कश्मीरी भाषा साहित्य में इस पुस्तक के प्रकाशन से एक नया अध्याय जुड़ गया है। आजतक भाषा इतिहास में किसी भी कवि ने इस दुरूह विषय पर लेखनी उठाने का साहस नहीं किया था क्योंकि भावों का यह उपवन ही ऐसा है कि जिसमें प्रवेश पाने के लिए सलीके से रत्नों को तराशने की निपुणता का होना आवश्यक है।। कविवर 'दीन' इस क्षेत्र में पहिले मातृभाषा कवि हैं जिनका नाम सदा आदर से लिया जायेगा। आचार्य उत्पलदेव का भावुक कविहृदय, जो आज से एक हजार वर्ष पूर्व कश्मीर के उन्मुक्त प्राकृतिक वातावरण में उन्मत्त होके परासंवित्ति के गहरे रंग में रंग गया था, यह देखकर झूम उठेगा कि उनकी ही जन्मभूमि से आज एक और साधक कवि ने मातृभाषा में, उनकी ही भक्ति रचना को अनूदित करके भक्तिरस भागीरथी से उपासकों और शिवप्रेमियों को आप्लावित किया।

कश्मीरी भाषा में शिवस्तोत्रावली का पद्यान्तरण करके कवि 'दीन' के मन में यह इच्छा पनपने लगी थी कि क्यों न अंग्रेजी भाषा के आधुनिक मुक्त छन्द में भी इसका रूपान्तरण किया जाय। यहां इस बात का उल्लेख करना असमीचीन नहीं होगा कि इस पुस्तक के कुछेक स्तोत्रों का अंग्रेजी भाषा में रूपान्तरण इन्होंने सद्गुरु महाराज के सान्निध्य में बहुत पहले किया था और सद्गुरु महाराज ने उसे बांचा था और सराहा था। अबकी बार "सहज विचार" भाग तीन का दूसरा महकता हुआ फूल इसी संपूर्ण स्तोत्र ग्रन्थ का अंग्रेजी पद्यानुवाद है। इस पद्यानुवाद को संपूर्ण करने में कविवर को अनेक बाधाओं का सामना करना पड़ा पर जिस लगन, धैर्य और साहस से इन्होंने इस कार्य को सम्पन्न किया वह सराहनीय है। एक हजार साल प्राचीन इस पुस्तक का अंग्रेजी भाषा में आजतक केवल दो ही प्रतिष्ठित विद्वानों ने पद्यान्तरण करने की पहल की थी। उनमें एक विदेशी और एक स्वदेशी था। कविवर दीन की गणना इस क्षेत्र में तीसरे नम्बर पर है। यद्यपि कवि 'दीन' इन दो विद्वद्वरों के शब्दविन्यास के मोह से कहीं कहीं बच न सके फिर भी इन का भावगाम्भीर्य अपूर्व है क्योंकि उस पर सद्गुरु महाराज के अन्तस्तल

A poem by
Bhagwan Ishwar Swarup Ji

There is a point between sleep and waking
Where thou shall be alert without shaking

Enter into the new world
Where forms so hedious pass
They are passing, endure
Do not be taken by the dross
There the pulls and pushes about the throttle
All those shall thou tolerate

Close all ingress and egress
Yawning there may be
Shed tears crave-implore,
but thou wilt not prostrate

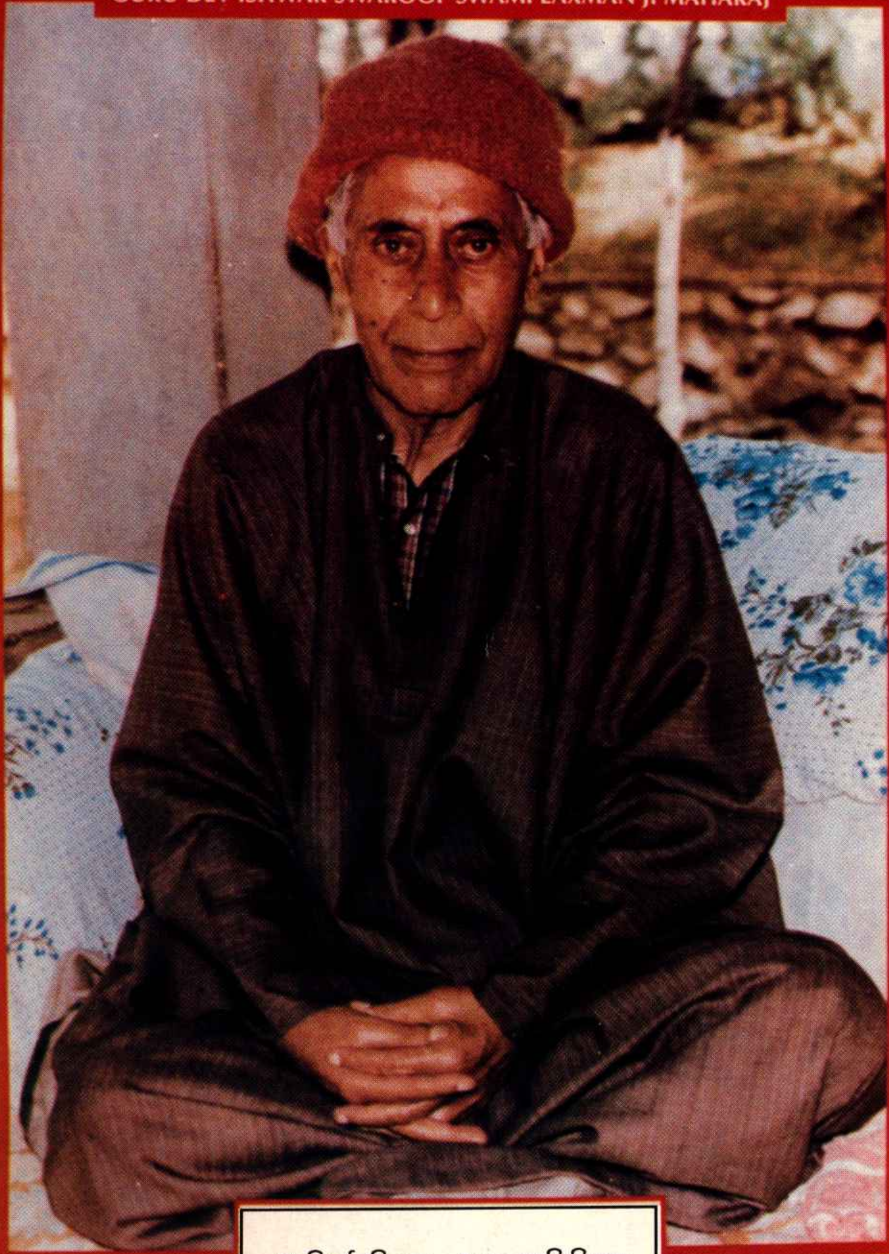
A "Thrill" passes and that
goes down to the bottom

It riseth May it bloom forth
That is bliss

Blessed being, Blessed being
O Greetings be to Thee

Jai Guru Dev

GURU DEV ISHWAR SWAROOP SWAMI LAXMAN JI MAHARAJ



आविर्भावदिवस	महासमाधिदिवस
9-5-1907	27-9-1991

लक्ष्मण जी रैणा
शैवाचार्य

ईश्वर आश्रम, निशात, काशमीर

ॐ

आशीर्वाद के दो शब्द

श्री दीनानाथ जी गन्जू मेरे भक्त और प्रिय शिष्य हैं, जिन्हों ने संपूर्णरूप से अपना हृदय मेरे में अर्पण किया है। इस आत्म-समर्पण के फल-स्वरूप उन के हृदय में ईश्वर के अनुग्रह से दिव्य वैखरी का प्रादुर्भाव हुआ। फलतः उन्हों ने काश्मीरी भाषा में सहज-विचार नाम वाला एक छोटा सा काव्य-बद्ध पुस्तक निर्मित किया। इस पुस्तक में केवल सहज-विचार ही नहीं अपितु गुरु-भक्ति का आभास भी चमक उठा है। मुझे आशा है कि गन्जू साहब इस को प्रकाशित करके मेरे भक्त-जनों में वितरण करेंगे। यदि ऐसा होगा तो मेरी आत्मा पूर्ण रूप से प्रफुल्लित हो जायेगी और जनता में नवीन पारमार्थिक विकास होगा।

कार्तिक शुक्ल सप्तमी
शुक्रवार

लक्ष्मण
ईश्वर आश्रम

आधुनिक युग की लल्लेश्वरी
सुश्री शारिका देवी

Introduction

Kashmir Shaivism
Rationalised Spiritualism

This is a wonderful world. It is all variation. Two things are not the same. Even two hair from the same person appear different under a microscope. There is one more wonder. All this variable world keeps on changing moment by moment. Everything is different at the next moment.

In this world there are two kinds of objects—living and dead, stationary and moving, sentients and insentients. What is all this about ? What is its source and what is its end ? It all looks constant, without a beginning and without any end.

These are the thought materials of an individual person. There are insentients incapable to think, but there are sentients where the thinking power is variable. A man thinks, realizes, researches, frames rules, understands art, time, relation, science etc. etc. A dog understands his master only and is faithful to him. A bird knows his habitat and his mate, so on and so forth. This thinking power is variable not only in different animals but varies, from individual to individual. But it is almost perfect in man as a whole who alone is able to think, realize and rationalize all that has been said above.

Let us consider him only for the present.

Because of this power of thinking and understanding, man has tried to understand his ownself from times immemorial. It is said that the Vedas (meaning knowledge) came from the source. Did they come from the source or were they the accumulated experiences of man from times immemorial is not the subject of discussion here? But it is a fact, they seem to be earliest accumulation of knowledge in India or East. Similarly the old testament seems to be the accumulation of early knowledge in the West. One name common to both is Brahma and Ibrahim (Note the similarity of the two names). Brahma is said to be the origin of Vedas and Ibrahim the origin of what we call the old testament.

In India Vedas were followed by Upanishads, Puranas and six philosophies. These were given a mythological form in Puranas. The six philosophies have been consolidated in due course of time through another branch called Shaivism. This philosophy was prevalent in two forms all over India. One was the worship side of idols chief of them being in the form of a linga-falus; along with imaginations or realizations, put these idols into human shape of historical and mythological form.

Seeing to the peace obtained by individuals in the adoration of these mythological forms, it seems, though irrational, when seen under the modern scientific microscope, there is substance in these symbols, idols and stat-

ues as they satisfy individual ego, and many a time do seem to help.

Side by side of this mythological process the philosophical thought of Vedas and Upanishads also grew in the form of yoga, devotion and knowledge. These three systems are very very clear in Shrimad Bhagwadgita, the lesson taught by Lord Krishna to Arjuna, for preparing him to fight the battle of his life in Kurushetra, the field of action. Side by side of this philosophical thought, developed the thought of Shaivism with the help of various seers. In India there are six or seven types of Shaivism, most similar is philosophy and yoga practice with a little variation in each. They are called Agama Shastra and are mostly in the form of a dialogue between Shiva and Parvati, Shaive Shastras, and vice versa in, Shaktashastra. These Agama Shastras are also called Bhairava Shastras and are said to be ninetytwo in number.

Out of these Kashmir Shaivism has been termed by even modern Western writers as the quintessance of all Indian philosophies. This humble writer, not an authority on the subject, takes courage into his two hands to write what little he can, on this subject. All my writing is derived from my long company with my Gurudev Swami Lakshman Joo Maharaj of Kashmir (1907-1991) also called Ishwar Swarup (god's image) by his devotees and what little study of the literature on the system I could do in my short life in his presence and of some others. To some extent my personal effort of understanding and some experience (through the benediction) of my Guru Dev also, is involved here.

A very usual and important name of Kashmir Shaivism is Pratyabhijna प्रत्यभिज्ञा. Literary this word means "recognition". It means that the research on self has to be done by looking back on one's origin and finding out by (1) personal experience (2) with the help and teachings of one's guru (preceptor) and (3) by the study of scriptures. When the three tally, the experience of the aspirant is said to be on right lines. The original writing on this theory is 'Shiva Drishti' of Shri Somananda written in the 8th century A.D. But going further back there are Tantra Shastras, Malini Vijaya, Netra Tantra, Swachhand Tantra, Rudryamala etc. May be there have been many many more books, but which have been lost in the turmoil of history for India in general, and Kashmir in particular. Another Shastra which is almost akin to Kashmir Shaivism is Tripura Rahasya (Jnana Khanda) translated and published in English from the Ashram of Ramana Maharshi of Tirupati.

The Shiva Drishti of Somanand 700 verses was consolidated by Shri Utpaladev Acharya (also the author of Shivastotravali) into 190 aphorisms. He himself felt that his consolidation of Somananda's Shiva Drishti was too compact and concise and very difficult to understand. So for public good he himself wrote two commentaries on his own book "ईश्वर प्रत्यभिज्ञा". The smaller one called vritti has been published, by the Kashmir Govt. Research Deptt. The bigger one tika written by Shri Utpala Deva has not so far been available. It is said a copy exists in the family of late Shri Mahjoor, the great Kashmiri poet.

But they have not so far graced the world by its publication or sale.

Two commentaries on this tika do exist written by the greatest of Kashmir Shaivite writer Acharya Abhinavagupta. Both (1) Ishvara Pratyabhijna Vimarshini "ईश्वर प्रत्यभिज्ञा विमर्शिनी" and (2) Ishvara Pratyabhijna Vivriti Vimarshini "ईश्वर प्रत्यभिज्ञा विवृति विमर्शिनी" have been published by the Kashmir Govt. Research Deptt. An English translation with corrected Sanskrit text of the Vimarshini has been published from Banaras by Late Dr. K. C. Pandey.

This Vimarshini was also researched upon and a book published on it by a research scholar Late Dr. R. K. Kaw who did a lot in his life time, for propagation of the philosophy, under the guidance of our respected Gurudev.

Of all the exponents of this philosophy both on the practical "yogic side" and theoretical—"knowledge side" in the modern times, no body can excell late Guru Dev Bhagwan Ishwar Swarup Swami Lakshman Joo Maharaj. Born in an affluent familiy of Kashmiri Pandits where spirituality had been glorious from ages immemorial from Gautam Maharishi and where the greatest Shaivite saint of the time Acharya Ram ji had automatically taken abode well before the birth of Swami ji, who was named Lakshman by Swami Ram ji himself. At the time of his birth Swami Ram had been in Samadhi in an adjoining room and as soon he was reported of the birth of a son he came into rupturous ecstasy, started dancing in merriment singing, Lakshman the brother of Ram had taken birth. Thus came the name to the new born baby, and a prediction by the saint that this baby Lakshman Joo was a born saint and scholar in his own right.

This prophecy was proved true only after three years when the kid Lakshman Joo would sit in a yogic posture of Siddhasana or Padmasana (lotus posture), meditate and get into Samadhi, for fairly long periods. The parents got anxious and called Swami Ram ji. Swami Ram came, sat just in front of the kid, went himself into Samadhi. After half an hour both came out of Samadhi and the remarks of Swami Ram are worth being noted "How I wish I also had the stage of Samadhi where this kid reaches". This shows that Swami Lakshman Joo was a born saint a "Yoga Bhrashta" as described in the 6th adhyaya of Shrimad Bhagwad Gita. He came from celestial lands uplifted so many like Shri Sharika Devi, Nil Kanth Baqaya, Acharya Rameshwar Jha, (An Acharya of Sanskrit grammar and philosophy from Banaras Sanskrit Mahavidyalaya and also from a family of great saints and scholars from Bihar, a great Sanskrit poet and seer who was introduced into Shaiva yoga by a mere touch of Swami ji and achieved Samadhi in just half an hour). Pt. Janki Nath Labru, Shrimati Prabha Devi ji, Pt. Samvit Prakash Dhar, Pt. Jia Lal Koul (Talib) and many more about 300 more aspirants. This humble writer had also the good luck to sit at his feet from 1953 to 1991.

Swami ji was 8(7½) years old when Swami Ramji attained Shivahood and gave up his mortal frame. Well before his passing away he had handed over the boy Lakshman Joo to

initiated. As they were almost all of them householders they returned to Srinagar after getting initiated. No body was permitted to stay overnight.

Swami ji held classes for his Kashmiri disciples about 150 to 200 by now on Sundays. There came some European aspirants as well. Among them Miss Silburn, a French lady, deserves special mention.

She studied a lot from Swami ji and enriched French literature by her translations. There were other European and American gentlemen who came and learned Shaivist literature went back and translated and printed their books. A book by Mr. Paul Reps named "Zen flesh, Zen bones" requires special mention. It contains a chapter on centerings the 112 dharnas of Vijnana-Bhairava which the author studied with Swami ji.

Later on a class was also held by Swami ji once in a week for Mrs. Denis and John Hughs (who had to leave India in 1986-87 due to political reasons). Mr. John Hughs and Mrs. Denis lived near Swami ji for about 13 years, took cassette records of a lot of books but have not so far been able to produce any book of value excepting one which contains three chapters copied from a book published in Swamiji's life time in Kashmir and a fourth chapter which seems to have been written with the sole purpose of claiming that their son Viresh is the only heir of worldly properties of Swami ji. It is well known that all disciples of a saint are the real heirs of his spiritual property. The worldly belongings are insignificant for them.

Mr. Jaidev Singh a great scholar and writer also came in the last years of his life to study Kashmir Shaivism. He had translated into English the following great books on Kashmir Shaivism:

1. Pratyabhijna Hṛdya of Kṣemaraja
2. Shiva Sutras with commentary of Kṣemaraja
3. Spanda Nirnaya with commentary of Kṣemaraja
4. Vijnana Bhairava
5. Last but not the least Para Trinshika translated (after reading from Swami ji) but published by Ms. Bettina after the death of Shri Jaidev Singh.

This humble writer was privileged to attend all the classes: (1) General Sunday classes (2) Classes held for Ms. Silburn when she would be in Kashmir (3) Special classes held once a week for the sake of Mr. John Hughs & Mrs. Denis and their friends. (4) Classes for Shri Jai Dev Singh and have had the priviledge of recording most of such lectures on cassettes. This attendance in all the lecture classes of my god, my lord Shiva, my Gurudev Shri Ishwar Swarup, was the greatest benediction afforded to me by my Gurudev, besides allowing me an hour almost every week for yoga practice in his presence. I had also the great luck of being allowed to build a small hut by the side of Guru Dev Ashram, where I lived every summer for about sixteen years and also was helped by Shri Sharika Devi ji and Shri Prabha Devi ji in going through books, I did not have the opportunity to attend when taught by Swami ji, due to my absence from Kashmir in winter or for other reasons.

During my time in Kashmir living in the above noted hut Shri Swami ji built a temple for Shri Amriteshwara Bhairava and also dismantled a single storey old hall and built a large 2 storey building in the premises. It was also my goodluck, as I had a chance of doing my little bit for these two complicated constructions as a retired in civil engineer that I was before retirement in 1966. Needless to mention I was lucky to do some work when the present 2 storey Ashram building also was under construction in 1962-63. I apologize for going astray but having written in the name of Guru Dev I am not editing or deleting anything. My pen has advertantly or inadvertantly chosen and forced me to write what Swami ji wanted.

I have written all this to show the greatness of my Guru Dev and his contribution to the propagation and spread of Kashmir Shaivism. I want to write a lot more but let me close this subject here.

Yes Sir, this chapter of Swami ji's story came to an end with his last breath in October 1991 only seven months after the death of his greatest disciple Shri Sharika Devi ji who had in her own right reached a very high level of spiritual height under Guru Dev. In fact everybody who has bowed at their sacred feet even once has achieved the highest. This is my confirmed opinion expressed in His presence and not denied by Him. His lossship would sometimes ask me if this was my real faith and I confirmed then and now. Yes sir, any one who has touched the lotus feet of Ishwar Swarup Swami Lakshman Joo Maharaj is an emancipated soul.

My Gurudev's greatness does not allow me to leave him and retreat to the main subject. Here I prostrate before him to allow me to reach the subject in hand now.

Yes sir, I was writing about Pratyabhijna, recognition. Recognition of one's own self. What he is, where has he come from and what is his purpose in life? These questions baffle everybody all the time. In fact all efforts, all actions, all thinking, all praying has got one and the only purpose of understanding this unknowable inaffable Self. Shaivism calls it अनुत्तर; some thing which has no answer, it is peerless. It cannot be seen but it is something existing all the time as consciousness. It does not require to be proved as the very fact of its clear existence is automatically proved without the help of any poor proving argument or agent. As long as Consciousness is there, the body of earthly elements is a perfect living creature. As soon as consciousness gets blurred we are called senseless, mad. The body gets tired, wants rest, sleeps but with all consciousness knowledge safe in its store. As soon as consciousness leaves the body, it is dead. It starts to decay, gets rotten, insects outer and inner start preying on it, and the nearest and dearest one's, including all society, gets anxious to dispose off the body in fire or under earth. Without Consciousness the body is not only a burden but a nuisance rotting material.

What is this consciousness that keeps this earthly body alive, up and doing, thinking and scheming, understanding and making others understand. The very construction of the word *'consciousness'* shows that because of the

suffix *"ness"* it is a quality of something. The quality or qualification of a thing is nothing but its energy, so "consciousness" is the energy and quality of "conscience", which is its master and ruler. "Consciousness" and "conscience" are inherent in all "sentients" but in degrees as has been shown in the start of this note.

We see that though variable and in degrees conscience and its attribute—quality-energy consciousness exists in all living beings. Even an ant knows how to collect its food and where to store it; just as man manifests ways and means, to earn his livelihood by different ways of consciousness, and then knows how to protect, increase and store it in godowns or banks. The instinctive quality conscience is similar and the same.

These two conscience and consciousness cannot be separated, just as heat cannot be separated from fire. The qualification emanates from what it qualifies, so conscience the source is the origin wherefrom its river of consciousness, its energies, come out.

We have so far reached this source of energy in its individual form (individual consciousness). Let us see a bit further. All this universe is energies of multifarious types but all these energies (like the consciousness of an individual) seem to be coming or rather must belong to some great source, as they are all properly governed and controlled, so much so that when atomic energy was revealed to man, he feared that the chain reaction of the fission of a single atom, would engulf and bring the whole world into conflagration. But no, the terrible atomic energy also has its limits, no doubt enormous but limited by Mother Nature - God the master ruler of all energy, to the destruciton of a small place like Hiroshima or Nagasaki. Immediately on release by this notorious rebel of a man, God controlled them and limited the destruction to the limit, willed by the Master, not by man. So we come to the conclusion that there is a governor, a controller of all forces in nature, who utilizes the energy just as He wills to the best use of man and is called God, Shiva, Ishwara and other innumerable names. Even Hiroshima and Nagasaki were a part of His plan to stop the terrible destruction and bloodshed of war that was going on in the world not only then but many times again and again. But now we have seen more than half a century of warless life on earth, as a result of atom bomb discovery, excepting small tiny skirmishes of local trouble.

Yes sir, Let us think of this conscience and consciousness, which by now we have understood is not only individual but universal also; the consolidated universal conscience is God consciousness, and its master Conscience as God or any other suitable term— Shiva, Vishnu, Brahma, Buddha, God, Allah etc. etc.

From our personal experience we know that this conscience (consciousness) is absolutely free to think and act as it likes. This is the absolute sovereign and free God to think and act as He likes even as an individual is absolutely free to think and act as he likes. This is His Lordship. This is His Godship. This is His Consciousness, His Sovereign Energy; the source, the Matrix of all his creation, individually and collectively.

This conscience in addition to its qualification (freedom of all knowledge and action) has two marks of identification. (1) It shines (shows itself) by itself. No help is required excepting thinking capacity, to understand its shineful radiance. So shinefulness and the thinking power are its marks of identification. Every thing in the universe shines. Even insentients tell those with thinking power what they (sand, grass, sun, moon etc) are. A particle of sand tells the thinking power that it is sand and can be used as thinking power thinks fit. So on and so forth.

So it is established that this conscience God Shiva is (1) absolute in itself to *think* and *act* as it likes (2) and its mark of identification is its a shinning power, *radiation* प्रकाश, and *thinking power* विमर्श.

(1) *Shining power radiance* is omnipresent in everything sentient and insentient and *thinking power* is complete in itself in God and exists in degrees in all living creatures more in man and least in small microscopic beings. No body can deny these factors which go to prove that the Master of all this conscience *does exist and governs all consciousness* which is present in the world as different forces and energies.

(2) This conscient personality God is free to know and act; and

(3) Shinefulness Radiation and thinking power are His qualities of identification as God and also as any other being (in limited form). This Master is God proved by itself. This is the reality behind everything whatsoever. He is inherent in every possible thing (even nothing) in nature. His inherence is proved beyond contention by the possession of radiance in everything by dint whereof everything (even nothing) declares to His thinking energy what that thing (or nothing) is.

He creates, maintains and destroys. All these three actions are complimentary and supplementary to each other. When he creates he has to maintain and unless he destroys the old creation in due course of time, new creation will have no space and it will rot. He through his grandeur is, *infinitely finite, limitlessly limited* at the same time.

He is one, peerless, and his personality, identity consists of conscience which carries consciousness as its quality and qualification and all other energies follow.

In his oneness He is complete in Himself and thus does not lack anything to desire for. He is independent and full of all energies. He is formless, changeless ineffable. The brimming over of his energies cause him to visualize His own self.

This brimming over of His energies is what in Sanskrit is called his चितशक्ति (conscient energy) and ineffable (cannot come into the limited speech of the limited personality—man limited by Maya and its attributes.. Its qualification consciousness is called चैतन्यता or चैतन्यं or चिति which energy is His life, the life of the world individually and collectively. Actually He Himself is चित् conscience forms

the origin, which is beyond comprehension and is the microsm विश्वतीर्न beyond the world. On its movement (motionless movement) (Spanda स्पन्द) when it becomes consciousness (चिति) चैतन्यता, form चित्, the movement is complete from विश्वतीर्न (beyond the world) to विश्वमयता, the world in essence in form and in action. He God of चित् form (चित् latent supreme energy) through his sovereign will consciousness turns Himself into the universe. With His free will He draws the great artistic world, becoming the convass, the artist and the art all only Himself. This is His splendour. The transformation takes place in five stages. चित् is the original stage it is represented by the initial sound of all alphabets अ = A = Alpha. The world starts from this sound अ. All alphabets in the world start with this initial (Anahat shabad touchless ineffable. An ever existing sound without which no other sound can be pronounced). Even babies start their life speach with this sound अ. This is चित् शक्ति of god holding all other energies and the entire universe written itself, like latent heat in matter, physically. When God who is formless, changeless, ineffable and even thoughtless so far, has the realisation of Himself as this चित् shakti conscience again and again. The अ+अ+अ becomes आ and he feels ananda, his own blissfulness, as His own self. Here his sovereign independant energy transformed itself into consciousness, or in other words his sovereign independent energy becomes will to see this ananda, bliss, and it becomes इ. When this will इ became strong and confirmed, it becomes ई. The strong and confirmed will, visualizes and developes into the scheme of the universe. The development of will became उ understanding, plan of the universe. The confirmation of this knowledge energy becomes full complete plan of the, to be world, and this confirmed knowledge assumed the shape and sound of ऊ. On full visualization of the universe with all its intricacies and woes, worries and troubles are evident even in the sound "ooo". Seeing this terrible picture, Lord Shiva even gets terrified, and tries to stop here. He in this condition is called अनाश्रित शिव will-less God. He stopped, did not go ahead, and became the non acting four vowels of ऋ ॠ ऌ and ॡ.

But for the energies of अ conscience, चित् Blissful consciousness, आनन्द आ, Initial will इ, confirmed will ई, initial knowledge उ, and confirmed knowledge ऊ, there should have been no more activity, and the will-less god would be imprisoned in his will-lessness for good. But no a push developed with चित् अ and initial sovereign will इ, and developed into (AE) ए, the first step of action. A second push from आ Ananda and confirmed will ई, brought him to the II stage of action, in the form of Aiy ऐ. The third push by चित् अ and initial knowledge उ, अ + उ developed into ओ O, the advanced third stage of action. A fourth final push by Ananda आ and ऊ confirmed knowledge forced him into becoming complete energy of action in the form of औ. but all this forcing even was his own original sovereign power transformed into will power. There is no scope for anything else, in reality to the power, energy of action. In short, conscience become consciousness (bliss), to Will, to knowledge and then to Action (worldliness) nothing else existed, exists or can exist. Lo God became the total energy of action and

expressed अं usually represented by a single dot bindu representing His own self. On this he was glorious and happy and expressed आः represented by the initial dot bindu, of अं and added one more bindu and he became all happiness आः "Aha" incarnate, in the form of two bindus dots, drops called Nada. One bindu represents Shiva (male) and the other one Shakti (female) for further creation of the Universe.

Yes, here the creation of the world starts. The five energies from चित् (conscience) (चैतन्यं) आनन्द Blissful consciousness to will, इच्छा, knowledge ज्ञान to क्रिया action, have grown to overflowing. God at the first movement (स्पन्द) from चित् to आनन्द became conscious of his own self Aham "I" अहं, of by his own आनन्द (bliss) and desired, to see his full bliss and blissfulness the Self. This was opening of his own eyelashes, which meant all the three energies of will, knowledge an action, unfold themselves as the universe as his own conscience. चित् develops through आनन्द = Bliss into his इच्छा will, knowledge ज्ञान, and Action and become the universe. This is clear from the Vedic aphorism, एकोहं बहुस्याम I am one (single) and am becoming many and also सर्वं खल्विदं ब्रह्म. All this is only ब्रह्म the bigger than the biggest. In Istam God uttered Kun - K will - U knowledge an N action and the world came into existence. Before creation of the world He was only conscience (ideation) as material body came into existence only after He uttered "Kun" (If he has a body).

When He opens His eye the world becomes (His own concrete identity and when He closes the eyes the World merges into Him and this opening and closing of His eyes goes on and on every moment.

The energies of God, flower, emblossom into the world, and just as energy of heat cannot be separated from fire, so the world made out of Gods energies cannot be separated from Him collectively or separately.

This is what Lord Krishna means by यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति. He who sees Me God (अहं) in everything and sees everything in Me (realizes the reality) and thereby never forgets Me and I too never forget him. (he is one with me).

So we have seen in a realistic rational way how God Himself whom we call by so many names, and Shiva, Allah, God as a special name, became from inaffability to sound from formlessness to form and from changelessness to changefulness.

In short this phenomenon is so well described in the sentence शिवैव गृहीत पशुभावः.

Lord Shiva himself took on himself the garb of a beast (of all kinds and man in particular in whom he put the powers of understanding and revealment in totality. This is evident in the great Bible whcih says "God made man after his own shape." God is only conscience (before creation) and he made man with conscience and its attribute consciousness. He put total conscience and consciousness into man, who is in His shape in this respect is like Him completely. Shape, sound and changefulness came only at the time of creation, and these three also came in his own identity transforming Itself into personality. So Shiva and Shiva alone whom we

have identified as conscience became the universe in total and individual. This is His greatness which no body dare question. As soon as we see this great universe in total or individual form we all at once automatically realize the maker and admit what He is. Even those who say they do not believe in Him first believe in Him for the sake of refuting his being. We can refute and derecognize only something which we first understand and recognize.

So we have seen Shiva (God) is Vishvatirna विश्वतीर्न beyond the universe and विश्वमय, He is made of the universe and the universe is made up of him, like saltishness coming out of a salt stone and the salt stone being composed of saltishness alone. He is conscience which causes consciousness of the world and it is consciousness which implies and proves conscience. In Shaivist terms it is expressed Shiva and his energy Shakti being one and the same thing. Shiva is Shakti. His energies soldified as universe and the universe made up of his energies is He-God-Shiva, Shakti and nothing else and Shakti (consciousness) is Shiva conscience. Even Chambers dictionery has not been able to differentiate and discriminate here between conscience and consciousness. Finally upon my conscience is means "truly". And we know "God is the only real truth).

The question arises, why then the multifariousness? Why then good and bad? Why then happiness and woe and worry? Yes sir, this is the real question and unless answered to satisfaction all arguments enumerated above, (so far) fall flat.

We have asserted that Shiva (God) is free sovereign will. With consciousness coming to ineffable, unchangeable and formless conscience the feeling is of "I" Aham which is the basis of all activity I do, I possess in future. Now this assertion of I (Aham) is the seed of the universe and persists in all mankind (creation) all over.

This is the seed of the ego the stain called Anowmala.

This seed is the original stain मलं अज्ञानं इच्छन्ति संसारांकुर कारणम्. The stain of ego (Anowmala) desires ignorance (Mayi Mala) which is the cause of the samsara the coming and going world the Karma Mala birth and death.

The seed "I" of Anowmala on becoming Purusha grows into a stem of Ahamkara (egofulness) with two strong branches of Mayiya Mala the stain of possession and delusion, I possess; and Karma Mala the stain of I do. Shiva covers His pure self conscience through the three covers (stains) of consciousness of I am, I possess and I do. Lord Shiva becomes a bound personality. His own knowledge, possessinal delusion, becoming his binding (ज्ञानं बन्धः) a beast, a worldly man but not by any external force, but only by his own free sovereign sweet will. He forgets his original peerless single flawless self, and becomes a man, bound in the clutches, of maya delusion, with its (Mayas) five coordinates of Art, Time, Affection, Ethics and Ignorance, and does not consider Himself SHIVA but the body. Forgetting His self Shiva, considers himself a worldly personality.

This phenomenon of transformation of Shiva takes place in a systematic process as under, as explained by Shaiva Shastras as तत्वाध्वा categoric system.

1. Shiva (चित्) conscience is one with

2. चैतन्यता शक्ति energy consciousness. देवी Devi Matrix of the Universe.

3. Here the ego "I" is born out of the consciousness which pronounces "I am this". I (as Shiva) is predominent and this the world is obscure, in the will only. This is the stage of Sadashiva. The will is the ruler here. The stage is called Mantra Maheshwara. The superlord of the Mantra "Aham" "I" called Mantra Maheshwara.

4. The second step takes place when will transform into knowledge. The plan of the world comes into contemplation and Shiva feels "This (world) am I. Here the emphasis is on this, the to be world". This is the world of knowledge (ज्ञान). The ruler is Mantreshwara the Lord of Mantra.

5. The next step is Shudh Vidya. Action has started. The conception is "I am I, This (world) is This" with equal emphasis on both. The energy of action is the ruler, who is called Mantra 'I' Aham. This is called the stage of Shudh Vidya. Upto here the journey is said to be through pure passage Shudha-Dhva (शुद्धाध्वा) and here onwards the mayic, stained worldly passage.

The sovereign free energy here transforms itself (by personal will and design of Lord Shiva only) to Maya (worldliness) and he forgets his pure complete identity and becomes a limited personality with the shackles of worldliness and its five complimentary attributes - To translate Maya as delusion is the greatest insult to God Lord Shiva and his sovereign power (maya) God consciousness. Maya means measurable - Whatever can be pointed out, seen and observed in concrete or abstract form is thus measurable and that is Maya. As we have seen the sovereign independent power of Lord Shiva became his will, knowledge and action. These three transformations of the Lord taken together is Maya. So Maya is nothing but the Sovereign independent Will energy of Lord by dint of which He chooses to conceal Himself from Himself on becoming a purusha personality. He not only coneals His own Self from Himself as a personality but once again utilizes the same sovereign free independent energy Maya to reveal Himself to Himself as Shiva. This is His playfulness. This is His wonder. This is His splendour known to Him and understood fully by Him alone. No one but He creates, the play and enjoys. There is no good, no bad, no happiness, no woe. All is His own play of blissfulness and nothing else.

So after the stage of Shuddhavidya a great transformation takes place. Maya takes over its own self, the Lord with the help of its five complimentary attributes: Art, time, affection, ethics and (false) knowledge.

We have explained Maya above:

(1) Art कला is the binding which forgets omni potency and omnipotence of Lord Shiva and reduces personality to a single limited artisan or technician or even a good or bad householder.

(2) Time काल where the eternal (God) becomes of limited time as a person of so many years or bound to do something at a particular time and reach ultimate death.

(3) Effection (malice). The Complete looses His fullness and starts desiring only particular person or objects.

(4) Ethics. Lord Shiva looses his freedom to do as He likes and is bound by rules and regulations of society to work and act in only particular ways as a personality.

(5) Wrong (false knowledge). Lord Shiva does not consider himself omniscient, omnipotent anymore but knows only certain things that too wrongly such as forgetting his all conscience and consciousness and considering himself only as a body made up of earth etc. (five elements). Body consciousness is the real wrong knowledge.

Now we have so far seen eleven categories (1) Shiva (conscience) (2) Shakti (His supreme energy of consciousness) (3) Sadashiva who knows himself as Shiva but is slightly inclined towards the universe (4) Ishwara who feels Shivahood and worldliness with stress on the world (5) Shudh Vidya (true knowledge) I (Shiva) am all this universe and the universe (worldliness) is only me (6) Maya (7) कला Art (8) काल Time (9) राग Affection (10) Ethics नीति and (11) अशुद्ध विद्या (false knowledge).

Here comes Purusha - personality who is none other than Shiva Himself but bound (by dint of his free will) into the personality of a worldly man with three stains of (1) ego "I am" (2) "I do" and (3) "I possess".

(1) आनर्वमल the staining cover of ego. (2) Mayiya Mala the stain of possession (3) Karma Mala the stain of doership.

I am somebody other than God, with my own identity, with capacity of doership (कार्ममल) staining cover and the false notion of proprietorship (or lack thereof), thinking whatever is in my possession, is mine, not belonging to Shiva, although he knows fully well, that tomorrow or a few more years hence he has to go, as empty handed and naked as he came at the birthtime.

In addition to this threefold ego of being doing and possessing, he is in the six shackles of Maya and its attributes, forgetting his oneness, purity, unchange-ableness and inaffableness. He sees duality all around, beautified by malice, aversion, joy, woe and trouble.

The personality पुरुष finds himself with three qualities of सत truth, रज action and तमः darkness caused by happiness, trouble and delusion.

These three qualities are kept balanced by nature प्रकृति and then life moves on.

Here determinations, desire and delusion cause three internal (subtle) organs of intel-

lect, mind and ego, बुद्धि, मन, अहंकार are the forms taken by Lord.

Side by side come into existence, in form of the five organs of conception : ears, skin, eyes, tongue for tasting and nose for smelling as also five organs of action tongue (for talk), hands, feet, excretion and procreation (does he become).

These organs must have something to deal with and nature (Lord Shiva dons the form of five feelings of sound, touch, sight, taste and smell.

These feelings become concrete objects in the following ways :

Sound = Akasha = space (note this is a concrete material. All measurable waves of sound light, radio etc. etc. pass through it and are measurable.

Sound + touch = air
Sound + touch + sight = light=fire
sound + touch + sight + taste = water = liquids
sound + touch + sight + taste + smell = earth,
solidity

These subtle and concrete materials are all nothing but facets of Lord Shiva and we have now come to (36) thirty six categories of his formation as under:

English name		Sanskrit	Represented in alphabet a
(1) Shiva	=	शिव	अ
(2) Shakti	=	शक्ति	आ
(3) Sadashiva	=	सदाशिव	इ ई
(4) Ishwara	=	ईश्वर	उ ऊ
(5) Shuddhavidya	=	शुद्धविद्या	ए ऐ ओ औ
(6) Maya	=	माया	व
(7) Kalā	=	कला	य
(8) Kāla	=	काल	य
(9) Attachment	=	राग	र
(10) Ethics	=	नीति	र
(11) Avidya	=	अविद्या	ल
(12) Purusha	=	पुरुष	म
(13) Nature	=	प्रकृति	भ
(14) Intellect	=	बुद्धि	ब
(15) Mind	=	मन	फ
(16) Egofulness	=	अहंकार	प
(17) Ear			न
(18) Skin			ध
(19) Eyes			द
(20) Tongue (taste)			थ
(21) Nose			त
(22) Tongue (for talk)			ण
(23) Hands			ढ
(24) Feet			ड
(25) Excretory organs			ठ
(26) Organs of Procreation			ट
(27) Sound			ञ
(28) Touch			झ
(29) Sight			ज
(30) Taste			छ
(31) Smell			च
(32) Akash (space) ether			ङ
(33) Air			घ
(34) Fire			ग
(35) Water			ख
(36) Earth			क

We must note that all these thirtysix categories are nothing but facets of Lord Shiva only. This is a garland. Remove one piece and the other thirty five fall to uselessness. Every category carries all the other thirtyfive within itself.

This is the whole universe of thirty six categories (of Lord Shiva) woven with great artsmanship. He alone is the artist, the material and the final edifice.

Without real entanglement He seems to be entangled in it. There is no entanglement as He and He alone is the individual and the total universal picture. The entanglement comes when one considers himself something separate by himself and then in separation the individual feels he is bound up in the six shackles of Maya and stained - lowered made miserable by the three stains. (मल).

All this entanglement is imaginary as in reality all this is nothing but God Lord Shiva in his own multifarious forms बहुरूपः and the shackles and stains looking as harmfulness also are only his pleasure, and Self. Nothing other than Him can exist.

As long as one feels separate and influenced, covered by the three stains he is in trouble. Let us try to find out how to get free and realize our own true Self Shivahood. In short how to get rid of the dark covers of the threefold stains to recognise and realize our own self and be perpetually happy and blissful, one with Shiva.

Yes sir, we have got to crack a very very hard nut. We have seen that the six shackles Maya and its five attributes are a part of the garland that is universe. We have already noted that these very shackles understood, realized and properly visualized and utilised can be the stair for upward journey of our individual personality to Shivahood without breaking the garland, that, this totality is. This will be shown in detail later on.

So the only impediments, barrier in the realization of individual self, in its true form of, oneness with Shiva is the triad of the three stains. That is why Shri Utpala devacharya also prays in clear words in Shloka No.2 of the 13th chapter.

अन्तरप्यतितरामणीयसी
या त्वदप्रथनकालिकास्ति मे।
तामपीश परिमृज्य सर्वतः
स्वं स्वरूपममलं प्रकाशय॥ २/३॥

Deep very deep, inside me, My Lord
Subtle impurities concealing you, do exist
Dispelling them fully from all sides,
Kindly reveal your (my own) pure identity.

This shloka explains in detail the terrible actions, on an individual, of the three stains and also says, that revealment, realization of self is possible only, on complete dispelling of all the three stains.

How to dispel such great forces inherent in us from times immemorial from myriads of janmas and really subtle and deep in us?

As we know they are three. Let us examine them. In fact the reality, that one has become aware of them and is feeling the necessity to get rid of them is the greatest

benediction of Lord Shiva.

We have seen his five energies (चित आनन्द इच्छा ज्ञान क्रिया) (1) conscience (2) happiness, bliss of conscienceness, (3) will (4) knowledge and (5) action - we have seen the flowering of these five energies into the universe in detail.

Let us see now; what his last item of action is.

Yes sir, he acts in five ways :

1. Creation
2. Maintenance
3. Destruction
4. Benediction, and
5. Curse

The first three actions are dependent on cause and effect, reason and result. 'As you sow so shall your reap' - This is the Theory of Karma. These three have started, with the so called big bang, and will go on till eternally. The big bang, is also only a supposition and actually this world in its multifarious forms is a never starting never ending phenomenon as a whole. But at the same time, a new world comes into being every moment, and an old world gets destroyed every moment. This is God's Lord Shiva's twinkling of His eyes : Opens - makes the universe; Closes — merges it into Himself. The person who sees the hand of Lord Shiva (God) in this creation (maintenance) and destruction is a blessed soul and one who sees his own personal hand or any other human hand in any action whatsoever, is a cursed being. In Shaivism, this theory is called the theory of five actions, of Shiva is पंचकृत्यविधान.

For dispelling the three stains benediction (अनुग्रह) of Lord Shiva is the first requisite and we have to hope and only pray for it. On grant of benediction by Lord Shiva, one has to make efforts for dispelling the three dirts. In fact the proof of benediction is to know the three stains and to girdle up "उद्यमो भैरवः" for dispelling the three stains. These can go in the reverse order of there comming. The Karma Mala can go first. Mayiya Mala can follow and root of all the three can go after great perseverance, great effort determination, belief in and devotion to God Lord Shiva and His representative the preceptor Guru.

Karma Mala - What is it? This is the false notion of a man that he is the doer of worldly action. In short Karma Mala is longing to do good or bad. In Parmarthasara, Shri Abhinavagupta says in Sh.54

लोकव्यवहारकृतां
य इहाविद्यामुपासते मूढाः।
ते यांति जन्ममृत्यु-
धर्माधर्मार्गलाबद्धा॥ ५४॥ प. सार

I am doing the worldly (trans) action
He who keeps on worshipping (Believing)
the false conception (knowledge)
He attains to brith and death,
Bound in the impediments chains, virtue and
sin (right & wrong)

The first part of the shloka says that to believe - nurse (adore) that a man is the doer of worldly actions is false. How? We have seen this world is a predestined world

dependant on cause (actions, beliefs and desires of so many last lives) and result the luck and therefore the actions of present Janma). This is one way. The other way is that Lord Shiva God alone is the creator, caretaker and destroyer of the universe. This being so, what can a petty body made of five elements do. We know that on birth our nourishment is already there in our mothers' breasts and further on in the stores or pockets of our parents. The environment in which individuals are born is not our doings and even in further working, life goes on happening as it has to. *Some unknown force goads us to go, as it thinks fit.* Some actions bear fruit some do not. The results of our doings are not in our hands. But still on successful and lucky results, we boast *"I have done it"*. And when, we are not successful, things do not go to our liking. We do not blame ourselves for our failures but take refuge in *bad luck and Gods doing* at that time.

This is how we deceive our ownselves. If we had seen Gods hand in success as well as failure, no responsibility (sin or piety) would fall on us. But all saying wrongly again and again. "I have done this or I will do this" and that so on and so forth causes us to be responsible for our doings (good or bad) and this being the result of our desires (वासना) only we are caught in the clutches of birth and death. Till Lord Shiva's benediction gives us sense to understand that the real doer of all action is, Mother nature and Lord Shiva and we are only pawns in their hands. The Lord has already destined to happen whatever happens and we are only निमित्तमात्र, show pieces, in the matter, as Lord Krishna tells Arjuna, in Gitaji. When we fully understand and realize this; we are a soul free from future birth and death and in Shaivist terms have reached the stage of Pralaya Kala where the Karma Mala stain has totally gone. There is no more birth and the soul rests till a new Kalpa takes place. When all such souls come out for further progress or decline.

The attainment of this stage is the liberation desired by other sects and religions but not in Shaivism where the goal is becoming one (merge in Lord Shiva nothing less nothing more). This is possible in this very janma by destruction of all the three stains by grace and benediction of Lord Shiva.

Let us consider Mayiya Mala (the stain of Maya) now. The root cause of Mayiya Mala is the conception of duality भेद प्रथा- Forgetting that everything is Lord Shiva, conscience and nothing different from Him and one thing is good and another bad (for us).

To understand this let us consider how we understand things outside.

When we see a thing our thinking power goes out through one or all of our thinking organs. Observes the thing. Brings back a report (a graphic report) of what the thing is like, on receipt of the impression, mind and intellect tally this graphic report with the existing graphics on the चिदाकाश the field of conscience. On comparison they decide what this thing is and we take a decision for dealing with it in a proper manner.

It means the outer object merges with our field of conscience first and then alone we deal with it. In simpler words it becomes not

only a part of us but one with conscience. So everything in consciousness, (the energy of conscience) does become, our conscience first, and then we deal with it.

One name of Kashmir Shaivism is अन्तरार्थवाद. Everything exists in the inside (conscience). So we see that the outerworld is only our innerworld projected outside. This is a reflection प्रतिबिम्ब but without बिम्ब the object reflected. This is what Guru dev would very often express.

We have come to the conclusion that everything inside or outside us is nothing but the inside of us. Our conscience Lord Shiva and nothing also. When so, where does duality come from. It comes from our bad vision wrong understanding, feeling short etc. It has been truly said :

प्रकाशमाने परमार्थभानौ
नश्यत्यविद्यातिमिरे समस्ते
तदा बुधा निर्मलदृष्टयोऽपि
किंचिन्न पश्यन्ति भवप्रपञ्चम् ॥१॥

When the sun of spiritually (real wealth) shines
All possible wrong knowledge
(false conception) gets destroyed
Then the wise (become wise by destruction of
false conception) with flawless clean eyes
See no worldly contradictions - disturbances.

Shining of real wealth of spirituality means when one realizes that all this is nothing other than Lord Shiva (conscience). Which one Himself in reality it is.

So we see (realize) that all this is nothing but Shiva the fructification of his initial will, एकोहं बहुस्यामः. If such is the case all this is He. How can it be distributed in parts.

The opening verse of Upanishad was very often quoted by our Gurudev.

ईशावास्यं इदं सर्वं यत् किञ्चिद जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्वित्धनम् ॥

He would explain all this world sentient or insentient whatever, wherever it is, is the dwelling, house (therefore the property) of the Lord Shiva. Enjoy (put to good use) whatever he has given to you and never never covet others wealth opulance (Though it belongs all in all to Lord Shiva).

सर्वालयं सर्व चराचरस्थं says yogiraj in the opening verse of Parmarthasara)

Last but not the least Lord Krishna says यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति . He who sees me in everything and everything in me.

We came into this world absolutely without anything and after some time go empty handed.

It shows that the maker of the world wants to maintain us in a particular way, sometimes opulant, sometimes recluse, sometimes beggarly as He wills according to our past karmas and His will. So where does anything exist or not exist, as ours, (may be the man has made rules and regulations to save bickerings and blood shed for its temporary distribution) but in reality all this belongs to Lord Shiva God. Where does the notion of "I possess" or "I do not possess" come from? This false notion of dualistic possession creates pride, hatred, false talk, robbery and what not. So this notion is

the greatest stain most difficult to be washed off. We are not required to throw off what we have got. We must not get proud on account of what He has thrown at us nor should we get depressed and envious on seeing others opulence. We should possess the wealth of satisfaction and devotion to Lord for his benevolence in material, moral and spiritual bliss, for as much as he has given us. Possibly what he has given us, is more than enough, on account of his responsibilities, to the whole universe, and surely on account of our limited capacity, to tolerate more, and we must remain contented, with what he has thrown at us.

It is very very difficult to get rid of this stain of possession and those great saints who succeed here go very high into Vijnana Kala stage. They go above Maya into Mahamaya on to the first step of the true sacred path and their further progress towards oneness with Shiva is guaranteed by Shiva Himself as there is no dualistic conception in them now.

Now comes Anowmala, the stain of ego. This stain of ego has the seed in चित conscience becoming चितशक्ति चैतन्यता feeling the bliss, charm, happiness and desire to enjoy, its own happiness. It means he feels some thing short. Upanishads say

पूर्णं अदः, पूर्णं इदम, पूर्णात् पूर्णं उदच्यते।
पूर्णस्य पूर्णं आदाय, पूर्णं एवावशिष्यते।

"I" he is complete. This is complete. Complete came out the complete. Complete merged in the complete and what remained is complete.

This means the विश्वतीर्ण (Shiva) is complete. विश्वमय; (Shiva) as this universe is complete, in itself, in part, and as a whole. He has forgotten his पूर्णता completeness, by his sweet sovereign free will, on purpose, to see his own splendour. He has manifested his splendour as his own लीला (no exact english word) amusemental sport (is the nearest word) let us call it Play "with a capital".

This Play is the universe manifested by him to see his own splendour, but alas in the process the completeness is forgotten, (not lost) and the desire to reach this completeness, once again is called Anowmala. By definition it seems the most uplifting phenomenon, which it actually is, But in worldly action this is the real stain, desiring ignorance, and resulting in coming and going, birth and death of samsara. Mayayi and Karma Mala, so scriptures say:

मलं अज्ञानं इच्छन्ति संसाराङ्कुरकारणम्।

Anow Mala (forgetfulness of self and its grandeur) desires ignorance Mayiya Mala the root cause of samsara Kārma Mala कार्ममल.

So feeling short of Shivahood the completeness and taking this body (with breath), organs etc. or (ones house, money, spouse, children and body as the self) is the real ignorance is Anowmala. We forget the real self आत्मा and take अनात्मा (things not the self) as our self.

This is the ego which makes us feel superior (or inferior) by dint of our possession (opulance or lack of it) birth, caste, creed, occupation, nationality, country, city, village or even a good or bad portion (Westend or East end of London) of a city.

This is the greatest false conception in life but most difficult and at the same time most easy to destroy. सुलभं च दुर्लभम् च

परमार्थसार 39 says :

यदनात्मन्यपि तद्रूपावभासनं तत् पुरा निराकृत्य
आत्मन्यनात्मरूपां भ्रान्तिं विदलयति परमात्मा ॥३९

Dispelling the wrong conception that my self consists of the body (and it attributes) by one first, then the Lord by His benediction dispells the conception that he is the complete conscience but Lord Himself as the universe.

After reading this from Shri Gurudev when he explained this in detail this humble self wrote as under:

Harken Harken O Man
If you are wise
This is the quintessance
Of all scriptures
And the repeated words of the wise
The body, breath, senses and nothingness
The house, children, thy belonging and the spouse (whom you consider your self)
Are not you
They are all for themselves
And you too for only you
When you understand this
Realize this
Without throwing away any of it,
Holding all as a trust of the Lord
All that you call mine
Belongs only to the Lord,
Live like a lotus leaf on the water surface
Without wetting your body arms or face
The lord benevolent Shiva
Shall only then, bestow on you
His ever omnipresent shineful
Grace and glory, benediction.
Make you understand, realize that
All this open wide universe
Is nothing but you only you
This is the Lord God Shiva
This is consciousness - conscience
This is understanding
This is knowledge
And this is you
All one in a nutshell
And the shell also is you
Realize Aham अहं, अ to ह A to Z
It is you you you.

To get rid of this Anowmala one has to pass systematically through the stages of Shuddha Vidya, Ishwara Sadashiva become Mantra, Mantreshwar and Mantra Maheswara. Desireless "I" Lord of desireless "I" and the Super Lord of everything. After ascending these difficult and easy steps *one merges* in Shakti in fact Shiva Shakti as one.

It has been hinted that one has to utilize Maya and its attributes to achieve the desired. How is it possible let me try to explain.

Yes sir, Maya and its attributes are the stair stages of spiritual rise after which one has to travel the real clean path of spiritualism.

As we have seen Maya is not delusion. It is the supermost power (energy) of Lord Shiva. This energy is absolutely sovereign and becomes the, will knowledge and action of Lord Shiva. So on the return journey the first step is action. This means to go up, is based on good action. It is called Anowpaya and Kriya Upaya. Before one starts on this journey establish-

ment is ethics (Yama and Niyama) of Patanjala yoga are prerequisits for further success.

After establishment in ethics the spiritual journey is of three types : (1) Physical (2) Mental (3) Conscient

The technical terms of Shaivism the (1) physical is called आणवोपाय = physical bodily means path of action (2) Mental is called the शाक्तोपाय = the means of thinking power the path of knowledge and (3) conscient one is call the path of will शाम्भवोपाय and the fourth one is called तुर्या the fourth one is path where conscience and its radiance only exist, one is already at his goal.

In Anowpaya the yoga practice starts with awareness of breath, its centres turning points, inside and outside, awareness of other centres (Dwadashanta) of consciousness and awareness. The final being the consciousness of moving (स्पन्द) energy of Kundalini. Those are all means where body and its organs are concerned. This means Anowpaya (Path of action) is the door to the next means Shaktopaya where thinking power is the means. The understanding of the basis (speech through sentences, words and alphabets is one part. The passage of thought from परा conscience to consciousness पश्यन्ति (ideation) to मध्यम centre (formation of idea to वैखरी speech are four steps. One should understand this passage of latent thought to speech clearly. The motionless movement of thought power (from cognizance of one object to another one) the start and end of idea, thought and a lot of such Dharnas are help here.

We may categorize the actions of Anowpaya as daytime labours of man and Shaktopaya be compared well to the evening assembly of all members in the drawing room where all good and bad of the family is discussed and thought over. In the same way an aspirant thinks of himself and the world, Now comes Shambhopaya. Here the benediction of Lord is complete, no action is required, except awareness of the self "I" (desireless personality of Self). This is the stage where awakening means awareness of Aham "I", Dream means any other idea other than awareness of "I", and sleep means forgetfulness of "Aham", and fall into the Mayic state of humanity. Here a watch has to be kept on every word one utters, and wrong utterance can lead to the source of desireful ideas. Here Samadhi means the good (happiness) of mankind and conversely good (happiness) of the common man leads to Samadhi (full satisfaction) of the great realized soul yogi.

Unowpaya the fourth stage is the top condition of the previous yogi where he is one with his Lord conscience Shiva.

These are the three different means of attainment of self. In short

(1) Anowpaya means efforts involving body and its organs.

(2) Shaktopaya means mental development unminding the mind.

(3) Shambhopaya means conscient development caused chiefly by lifelong good, washing away totally of the three stains and last but not the least Gods grace.

(4) Anowpaya is oneness with God.

In all upayas the real study is of ones own Self. It is worldly in three ways (1) प्रमाता = the subject (innerself conscience) (2) प्रमेय = the object (3) प्रमाण = Physical or other connection between the subject and the object. All the three depend on the first प्रमाता the subject the self the soul without whom the other two प्रमाण and प्रमेय cannot exist. So He the subject is the inner being, the conscience and has to be recognised, realised.

Within the spheres of these three upayas there are Dharnas modes of concentration. They are many in number. One hundred and twelve are enumerated in Vijnan Bhairava. Other than these Dharnas there are some special Dharnas. A Guru finds out through, his experience and spiritual thought, the special Dharna (mode of concentration) suitable for a particular aspirant or vice versa finds out what aspirant is fit for a particular Dharna. He initiates him in that Dharna. To quote some chief ones (1) Concentration on the point where awakening enters dream and dream enters sleep and its reverse (2) Concentration on the junction turning point (Sandhi) of inhale and exhale. This is the chief one described in detail in the sixth Ahnika of Tantraloka by Shri Abhinavagupta.

There is Dwadash Kali explained in detail by our Gurudev in क्रमनयप्रदीपिका. On the basis of the explanation in detail given in fourth Ahnika of Tantraloka.

The Dharna on Aham अहं and Mha महअ and on सौः Bija are explained in detail in Para Trinshika.

The Dharna of entry through awakening to dream and dream to deep sleep was once explained in detail in the class room by Shri Gurudev.

Here the aspirant passes through six stages of निजानन्द (personal bliss) निरानन्द (Bliss only) परानन्द (Higher Bliss) ब्रह्मानन्द (Vast Bliss) महानन्द (great bliss) चिदानन्द (conscient bliss) and जगदानन्द (Universal Bliss also called क्रममुद्रा reaches Systematic stage where the yogi is in samadhi and Vyutthāna altering for short periods. This is the final stage. He is one with the self and the universe at one and the same time. Self is the Viśvottīrṇa (beyond universe) विश्वोत्तीर्ण face of the universe is the विश्वमय (world) face of Lord Shiva so that the yogi is one with Lord Shiva seeing both faces simultaneously.

Dwadash Kali - These are twelve systematic steps of a yogi.

1. **Srishti Kali -** This is the first impulse of the universe as such one with Shiva. If a yogi can catch it firmly here. He has achieved. This is like awareness of astonishment that emerges on occurrance of an unexpected event suddenly. All connecting memories come to surface. The whole appears as one event in a nutshell. Awarance here is worth attention. This awareness when aroused at all times and noted can automatically lead to thoughtlessness with awareness, of "Aham अहं" only which is samadhi.

2. **Rakhta Kali** - Here the yogi sees the self in the world and its attributes separately. He is himself while doing any of his worldly jobs, but conscious of his "Aham" "I". He is involved fully but attached to himself "Aham" only.

3. **Sthitinash Kali** - The yogi has seen the world fully in all its spiritual expects but wants satisfaction. So he enters the yogic action of seeing the two horses inhale and exhale driving seventytwo thousand nadis of the body. He gets into bliss but wants to go ahead.

4. **Yama Kali** - This stage has two facets. The yogi comes into contact with Maya delusion. If he is able to follow ethics (नियम) rightly he goes ahead. This is the bright face of Yama Kali, the dark face brings down the yogi to worldly level as he fails to observe ethics strictly here. He is pulled down by desire of worldliness.

5. **Samhara Kali** - The Yogi who comes successful from the ordeals of Yama Kali receives full benediction of his Guru Dev here and as a results get free from all worldly bindings and chains.

6. **Mrityu Kali** - The Yogi may still have the pride if having done away with worldly feelings. At this stage he kills even this egoful pride and brightens up further. A peculiarity of this stage is that the yogi can digest huge quantities of eatables or drinks. It is Bairava who eats not the individual personality. Swami Ram Ji our great grand guru has had this stage for some time when his eating capacity was great.

7. **Bhadra Kali** - Here is an established yogi. He can make and unmake world as he likes. His talk is always truth, may be about past, present or future. What he predicts must occur even if it is irrational. He can make and unmake.

8. **Martand Kali** - The first four Kalis deal with the objective प्रमेय world. The first with its creation, second with its maintenance, third with its destruciton and the fourth for its final Anakhya stage (ineffable stage अनाख्य) form. Similarly the second four deal with the means of understanding; fifth with its establishment. Six its maintenance and seventh its finish, eight is its complete absorption Anakhya. The means of conception are the eight (five outword and three inward) organs (1) nose, tongue, eyes, skin and ears (2) Ahankara, Buddhi (intellect) and mind.

So this eight Kali named Martand Kali, burns all these organs of conception, as they have already become useless, with the removal of objective world with its ego and establishment of the yogi in his own

person of Bhadra Kali. The eight Martand Kali burns the organs of conception (not factually but mentally). This is the final stage of the means of conception प्रमाण.

9. **Paramarka Kali** - Now comes the four stages of प्रमाता establishment of the true self, free altogether of the प्रमेय world and the प्रमाण means of the conception.

Ninth Kali is the opening of the door to realisation of self "Aham". This is its establishment it is called परमार्क काली. She throws forward her radiance for the realization of the "Self" clearly in total.

10. **Kalanala Rudra Kali** - Then the understanding of the self is fully established. This is the maintenance of the प्रमाण stage of the 12 Kalis, the name is कालानल रुद्रकाली.

11. **Mahakala Kali** - We have by now realized our ownself free of all bindings. But the idea of one last binding of *time* still remains. The 11th Kali cuts off this binding also. It is called महाकाल काली. The destroyer of Time the great. Here the Jewel of चिन्ता consciousness has been fully realized. This is the samhara of this fourfold chapter of प्रमाता subjectivity.

12. **Maha-Bhairav Ghorchand Kali** - Here is a fully established yogi one with his own self, Lord Shiva. The name is Maha-Ghorchand Kali. Maha represents the प्रमेय objective chapter Ghor the प्रमाण chapter of means, and Chand the third chapter of subjectivity प्रमाता.

I have tried to explain the 12 Kalis in very brief words. The details may kindly be studied from क्रमनयप्रदीपिका written and published by Shri Gurudev himself.

The description of Shaivism without explanation of सौः Aham अहं and Maha महा will be very incomplete. Let me take सौः first.

S-स represents the thirty one categories from earth to Maya in the rising order. One has to purify every one element and merge it into its predecessor and finally reach S स representing truth "सत्य" as the objective world of the thirty one categories is not false. *It is the true visible measurable Mayic face of Lord Shiva.* This establishes the last but one alphabet of the garland of letters वर्णमाला. The objective world is the flowering of three Shaktis Will, Knowledge and Action of God, Lord Shiva-conscience. We have seen earlier in the development of vowels that औ the fourteenth vowel represents the final shape of the energies will, knowledge and action. Thus the vowel औ in its short form is also called a Trishula form (trident form) with स makes सौ representing the 31 categories of Maya and the three energies of Shiva, 34 in all.

The final development of vowels is अः the joyful two bindus representing Shakti and Shiva. Thus adding the 2 bindus (dots) to सौ, it becomes सौः representing the whole cosmos rising from the world of 31 categories through the tried if will, knowledge and action com-

bined with 2 dots representing चित and आनन्द chit, conscience and आनन्द consciousness, Shiva and Shakti. The बीज अक्षर the seed word सौः represents Lord Shiva, Shakti and the Nara world in one go. This is the most powerful mantra and its greatness and greatness achieved by its *realization* is given in detail in Para-trimshika by Shri Abhinavagupta.

Aham अहं

We have seen earlier that Lord Shiva energies of चित् आनन्द इच्छा ज्ञान and क्रिया are concretised in the alphabet as चित् conscience अ, आनन्द bliss of consciousness is आ, इच्छा is इ and ई ज्ञान is उ and ऊ and after a gap of rest in ऋ ॠ, ऌ and ॡ the energy of क्रिया develops into ए, ऐ, ओ, and औ and all combined rest in self assertion of अं and joyfulness of अः represented by 2 bindus dots, drops representing Shiva and Shakti.

The conjoining of these two Bindus produces the world onwards as under.

क ख ग घ and ङ represent earth, water, fire, air and ether respectively.

च छ ज झ and ञ represent smell taste sight touch and sound.

ट ठ ड ढ and ण represent the fire organs of action and

त थ द ध and न represent the five organs of conception (cognition)

य र and ल represent Maya माया and काल and कला, राग, नीति and अविद्या and व represents महामाया. Maya in its upward journey. श, ष and स are called three Brahms the great ones शुद्ध विद्या, ईश्वर and सदाशिव and finally ह represents शक्ति Shiva. अ is inherent in all of them as radiance and no sound whatsoever can be pronounced without the help of अ. (Radiance of Lord Shiva).

So we see अ represents Shiva in the alphabet - Garland of letters वर्णमाला and ह represents शक्ति his energies.

As the whole world is the blossoming of Shiva through his energies it is represented by अ and ह joined together by अं a bindu representing personality. So अहं represent Shiva, Shakti and नर personality as a whole.

नरशक्तिशिवात्मकं त्रिकं. Thus the philosophy of triad त्रिक is represneted by अ Shiva ह energy Shakti and म् (the bindu) as man. This is प्रमाता the real subject reaching the stage of नर (man) the personality through his energy the swatantra supreme sovereign energy. So अहं which means "I" conscience in man. Everything in the world is revolving around this "I". Whatever action is taken is a contribution of I Aham. I am, I do, I have etc.

Spirituality revolves around the realization of this "I" अहं.

Shankaracharya defines Bhakti as awareness and thoughtfulness of "what I am and what I am not at all times".

So we see that the entire humanity is dependent on "I". The realization परामर्श of this "I" Aham अहं has been described by Shri Abhinavagupta in Paramartha Sara (quintessence of super opulance highest wealth) spiritualism as under.

After establishment of सौ in Sh. 45 as under —

शक्ति त्रिशूल परिगम-
योगेन समस्तमपि परमेशे।
शिवनामनि परमार्थे
विसृज्यते देवदेवेन॥

In this way the world of 31 categories (earth to maya) represented by "स" in conjunction with the three energies of will, knowledge and action represented by औ becoming सौ takes rest (refuge) in the final emancipation (विसर्ग) अः representing Shiva and Shakti becomes सौः and thus reaches Shivahood.

We have seen that the journey through अहं is from अ Shiva through energy ह to personality म. The return journey of म personality through the same energy ह to Shivahood अ is called म ह अ which is the same as सौः journey of स worldliness through the energy औ to Shiva-Shaktihood अः so सौः and म ह अ both represent the return journey of man to Shivahood through contemplation and concentration on the energy and other goddess Parvati Durga, Sharika, Devi Maya. Yes Maya the Svatantra Shakti most sovereign independent energy of Lord Shiva back to merge in Shivahood. I have noted this by the way, how it is Maya the Swatantra Shakti of Lord Shiva alone is helpful in reaching back from where we have come. The adoration of Shakti as Durga, Chandi, Lalita, Shri Chakra are the royal roads leading back to the (primacy) of spirituality "Shiva". This is how and why the worship of her ladyship the Matrix of three worlds is universal in India, Kali in Calcutta East, Sharika Raginya, Vaishnow Devi in Kashmir North, and Kanya Kumari in the southmost tip of India and in between the whole of India is interspaced with Durga temples and Shiva temples. The proof of such temples has come from ancient archeological finds worship in Christianty also, of Virgin Mary and in Islam the respect and regard shown to one's own mother vis-a-vis one's father shows the universal worship of the Matrix of the universe.

So a man reaches (can reach) Shivahood only when he understands His energies mother Shakti in the body as consciousness (Kundalini in secret) and visible outside as the whole universe. Shri Chakra is also a very great representation of all these energies which have been realized by saints and realized souls to pervade Shri Chakra from point to point.

For rationalization let us call them the energies of Lord Shiva in five visible forms of Conscience (चित) Consciousness (आनन्द) Will (इच्छा) Knowledge (ज्ञान) and Action (क्रिया).

So the propitation of सौः and महअ the return journey of man to Shiva reversal of Aham अहं the outward journey stand explained. What happens and how this realization is rationalised let us take the help of Paramartha Sara ones again.

Sh. 45 reaches a personality to अः Shiva and Shakti as one as they really are. On realization, this yogi enters the worldly sphere once again. As Guru Dev would say he rises by descending once again into the Mayic world for his further rise and good of the

world in general and mankind in particular. In these shlokas from Paramarthasara, Shri Abhinava Gupta has shown this status and rise of this yogi to the top stages of spiritualism for the good of us all, let us see. Shloka 46 of Paramarthasara reads :—

पुनरपि च पंचशक्ति
प्रसरणक्रमेण बहिरपि तत्।
अंडत्रयं विचित्रं
सृष्टं बहिरात्मलाभेन ॥४६॥

Once again after realizing this dualistic world as monistic through the medium of monistic-dualistic energies this yogi establishes the three spheres of earth, nature and Maya in the worldly stage by the expansion of five energies of conscience, consciousness (bliss) will, knowledge and power and realizes (understands) as under :— (परामर्श करता है)

इति शक्तिचक्रयन्त्रं
क्रीडायोगेन वाहयन्देवः।
अहमेव शुद्धरूपः
शक्तिमहाचक्रनायकपदस्थः ॥४७॥

"I am" yes "I am" driving by my super energy of independence, the wheels of will, knowledge and action, "I am" the purest one, the playful Lord the master of the superiormost wheel of independent energies.

This is his first realisation called अहं परामर्श. Realization of self.

The second realization called विश्वप्रतिबिम्ब परामर्श realization of the universal reflection is as under :

मय्येव भाति विश्वं
दर्पण इव निर्मले घटादीनि।
मत्तः प्रसरति सर्वं
स्वप्नविचित्रत्वमिव सुप्तात् ॥४८॥

Like the reflection of jar etc in a clear mirror, all this world is shining in me and me alone. Like a man getting out of deep sleep all this world is only my expansion (emblossoming out of me only).

The third stage called आत्मव्याप्ती परामर्श the realisation of self in everything is shown in the next shloka:

अहमेव विश्वरूपः
करचरणादिस्वभाव इव देहः।
सर्वस्मिन्नहमेव
स्फुरामि भावेषु भास्वरूपमिव ॥ ४६॥

Like this body with hands and feet etc. I am clearly manifest as this world (individually and collectively) like radiating conscience. I am the Lord moving in every possible thing (as consciousness) its reality.

The fourth and the final realisation called शिवव्याप्ति परामर्श realisation of Shiva (conscience) in everything is as under.

द्रष्टा श्रोता घ्राता
देहेन्द्रियवर्जितोप्यकर्तापि।
सिद्धान्तागमतर्का-
श्चित्रानहमेव रचयामि ॥५०॥

Even without considering the body organs etc "I" am the real seer, hearer and one who smells. The real subject conscient Lord God. Doing nothing at all I the conscient Lord

am writing all scriptures, books on science, logic etc. In short this fully advanced yogi realizes that he is the seer not the seen. He is the doer not what is done. He is the conscient Lord in his universal form doing everything whatever is known or done by others even is his own doing as universal conscience Lord Shiva.

The Upanishads also say the same :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः
स शृणोत्यकर्णः।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता
तमाहुरन्यं पुरुषं महान्तम्॥ श्वेताश्वतर उप०॥

So we have seen how Lord Shiva (conscience) manifest, forgets his grandeur becomes a beast of a man but once again leaving his beasthood of three stains, attains to his own stage once again, playing a game of worldliness in between. In reality this playfulness of forgetfulness and recognition प्रत्यभिज्ञा is his nature. Nothing happens all this is He and He alone.

It is,
What it is !
As it is,
That it is.

Bhagwan Utpaladevacharya has been a great saint. He realized his own self all the time. In Shiva Stotravali he has written 3 chapters on glory to Shiva concentrated prayer and about Devotion complete as one. He was always in great ecstasy unaware of the lower self. Diving in his own awareness and would now and then utter a shloka. His disciples who were at his feet all the time noted every word, every shloka. The whole collection was random like a jumble. After sometime a committee of learned people assembled and collected and put all his sayings under suitable headings by great pandits of the time. Two of them have been named as Shri Ram and Aditya Raj by Kshemaraj in his tika on the collection.

The book of twenty chapters about 450 shlokas is a great collection. Every shloka is a book in itself. There is no repetition at all. Every shloka by itself is Bhakti devotion full, full of knowledge and full of yogic practice action. A study of even one shloka deeply understanding the philosophy underlying it and practising the yoga practice hinted in it is enough for a man.

He has described puja worship of god as ध्यान concentration, दृश्य realization contemplation and then स्पर्श touch becoming one with Lord like merging of one with his Lord. He praises the Lord in prayers as a devotee in the same breath describes his grandeur and at the same moment merges in him. Every shloka requires deep study understanding and practice. This humble servant of the servants of my Gurudev had the good luck to study it once in his young days with his friend and teacher Raghu Nath ji Kukiloo twice with my Gurudev Bhagwan Ishwar Swarup Swami Lakshman Joo Maharaj, once in the company of Shri Sharika Devi ji and Shri Prabha Devi ji when the former Devi ji would explain intricacies after the later Devi has translated it. When Shri Swami ji published his Hindi translation of this book he so graciously bestowed a copy to me with his ashirvads. I studied the hindi translation and made a Kashmiri version in

my unripe poetry which I read in front of my Gurudev back in 1970-71. In 1985-86, I started translating into English. Presented a portion to my Gurudev upto chapter 13. He gave it to Mr. John who was ordered out of India for political reasons and the copy I had presented to my Gurudev was not returned to me.

However after a repetition one hundred and eight times and a revision in a class held by Pt. Raghunath ji in No.2 Mohinder Nagar in 1990-91. I did the English version once again and also revised the Kashmiri version. I did not publish it so far to avoid attention. Fame for a spiritual aspirant is too harmful but have now been ordered to publish these two by my Gurudev after receiving a new lease of life in May 1996. In the meantime after I had given my book in Kashmiri and English to the press I came to know that two English versions had already appeared in print. One is by Mr. Kotru of Kashmir, published in 1985 by M/s Moti Lal Banarasi Das, Delhi and another one by Shrimati Constatina Rhodes Bailys published by State University of New York in 1987. Both are identical very good word translations. The former one is in prose form, and the later one is open verse. God bless them both. They have made a very good job of it. But a book on Shaivism is impossible to be explained correctly unless studied at the feet of a realized Shaivite guru. Besides I had the Hindi translation and verbal cassettes of My Lord my Gurudev at my disposal and have tried of my capability to the best to interpret in my weak language.

This writing is incomplete if I do not explain four standard Sanskrit words in support of the theories enumerated herein. These are :

1. चित् 2. चिति 3. चैतन्यं and 4. चित्तं

1. चित् consists of two alphabets च and इ with the silent त् acting as a Pratyahar प्रत्याहार a joining word only.

   च as will be seen from the table of thirty six categories is the first alphabet representing feeling power, smell. So च represents the five feeling powers and helped by इ, the will power, it represents conscience, the base on which the whole edifice of the, to be world, stands.

   This चित् is the inaffable, unchangeable, unambiguous Conscience-God-Shiva in his विश्वोत्तीर्ण form beyond the universe. As all believe living in the sky, yes it is not in the usual material sky, but lives in चिदाकाश, चिद्धाम. The sky of conscience चिदाकाश and the place where conscience lives. चिद्धाम.

2. चिति=चित् + more will power इ. This is the complete super sovereign energy of चित् Lord Shiva, God, called Shakti god consciousness, in her universal form. काली, देवी, ललिता so on and so forth, and makes (creates, maintains and destroys) the universe.

   चितिः स्वतन्त्रा विश्वसिद्धि हेतुः ।।
   स्वेच्छया स्वाभित्तो विश्वं उन्मीलयति ।।

3. चैतन्यं - चिति the universal consciousness

has now come further down and become "individual consciousness" the life of a person, the first sutra of (शिवसूत्र) Shiv Sutras "Life is consciousness" चैतन्यमात्मा explains this.

4. चित्तं - The individual conscience, that is, basically universal conscience has now come down and concealed its real identity under the influence of Maya's six bondages and become mind but has a deep desire to go back to its initial grandeur. This desire is the base and चित् Lord Shiva has become - desireful mind चित्तं of a man. That is why it is said "your own self minus desire is God". चित्तं the mind cleared of the desire, causing three stains, does again achieve (merge into) Shivahood its original splendour. ॐ नमः शिवाय which also means I offer my body, mind, and soul all as an oblation into the great fire that is चित् Shiva-God.

I have tried to translate this version of Shivastotravali according to the tika of Kshemaraja as translated into Hindi by Shri Swami Ishwar Swarup ji Maharaj only for the good of myself, and the mankind and my mission shall reach success if, even a single aspirant is benefitted by my efforts.

A vassal of the devotees of my Guru Dev

'Din'

नमः शिवाय सततं पञ्चकृत्यविधायिने।
चिदानन्दघनस्वात्मपरमार्थावभासने॥

I bow to Lord Shiva (who is) ever busy in His five acts
He clearly glitters as :-
Conscience, Bliss incarnate and
One's own self, the super treasure of spirituality.

GOD

What is He

1. Conscience is God Shiva. Consciousness is His Energy—Para-Shakti.
2. Sum total of all possible energies and their owner is GOD.
शक्तिमान्तु महेश्वरः
3. Any person; living or dead;
historical or mythological;
whom you believe is "PERFECT"
Is your God.
4. Your father and mother are your God.
Life eternal, consciousness, awareness, came through them to you.
5. You; Yourself, free from "DESIRE" are God.
6. Everything separately and collectively is nothing but God.
(It is made of Atoms, Atoms are energy).

Remove the misunderstanding delusion :-

(a) "I am,"
(b) "I possess", or/and
(c) "I do", and you will
automatically realize

God in yourself and also
in the Universe as One and only One.

Thus realizing, His all pervading Self, the Soul of all,
With dualistic, distinction - differentiation - fully destroyed
He who recognises Himself full of glory
Becomes glory Himself; God, Lord Shiva
I bow to Him my Guru Dev,
Lord Ishwar Swarup Swami Lakshman Ji

Jai Gurudev

"Din"

OM

Shri Shivastotravali

of

Shri Utpala Devacharya

CHAPTER I

BLOSSOMING OF DEVOTION

न ध्यायतो न जपतः स्याद्यस्याविधिपूर्वकम्।
एवमेव शिवाभासस्तं नुमो भक्तिशालिनम्॥१॥

I bow to the lustrous devotee,
Who without meditation, or muttering phrases
Spontaneously just like that,
Realized the auspicious self. — Shiva

आत्मा मम भवद्भक्तिसुधापानयुवाऽपि सन्।
लोकयात्रारजोरागात्पलितैरिव धूसरः॥२॥

O Lord! My Self is ever young,
By the ambrosial drink, your devotion,
Although looking enwrapped in grey hair,
From engulfment in the dust. (Worldly affairs)

लब्धत्वत्संपदां भक्तिमतां त्वत्पुरवासिनाम्।
सञ्चारो लोकमार्गेऽपि स्तात्तयैव विजृम्भया॥३॥

For a devotee bestowed with prosperity of your grace,
Living in your city - universal consciousness
O Lord! Even the worldly journey
Is the same blissful exhilaration.

साक्षाद्भवन्मये नाथ सर्वस्मिन् भुवनान्तरे।
किं न भक्तिमतां क्षेत्रं मन्त्रः क्वैषां न सिद्ध्यति॥४॥

O Lord! For your devotees,
What place is not sacred?
What incantation unsuccessful?
In all these worlds, verily your identity.

जयन्ति भक्तिपीयूषरसासववरोन्मदाः।
अद्वितीया अपि सदा त्वद्द्वितीया अपि प्रभो॥५॥

Glory to them exuberantly intoxicated
By devotional ambrocial drinks.
They are unique by themselves
Matched by you alone, O Lord!

अनन्तानन्दसिन्धोस्ते नाथ तत्त्वं विदन्ति ते।
तादृशा एव ये सान्द्रभक्त्यानन्दरसाप्लुताः॥६॥

Only they realize the quintessential nature
Of the deep depths of the ocean of tranquillity,
Who got drenched in the equally deep blissful
Waters of your devotion, O Lord!

त्वमेवात्मेश सर्वस्य सर्वश्चात्मनि रागवान्।
इति स्वभावसिद्धां त्वद्भक्तिं जानञ्जयेज्जनः॥७॥

Thou art the self of all,
Everyone loves his own self,
Devotion to you is natural; stands thus proven;
Glory to them who understand this.

नाथ वेद्यक्षये केन न दृश्योऽस्येकक: स्थित:।
वेद्यवेदकसंक्षोभेऽप्यसि भक्तै: सुदर्शन:॥८॥

O Lord! who cannot realize you (when)
established alone,
In the desolation of the objective world?
Wonderful are the devotees realizing you easily
Even in the commotion of the "subject and object".

अनन्तानन्दसरसी देवी प्रियतमा यथा।
अवियुक्तास्ति ते तद्वदेका त्वद्भक्तिरस्तु मे॥९॥

O Lord! May only your blissful devotion,
Be ever inseparable from me,
Like your darling, limitlessly blissful
Sweet, consecrated queen (super energy) is with
you.

सर्व एव भवल्लाभहेतुर्भक्तिमतां विभो।
संविन्मार्गोऽयमाह्लाददु:खमोहैस्त्रिधा स्थित:॥१०॥

O Omnipresent Lord! For your devotees,
This very path of universal knowledge,
Based on the triad, joy, woe and delusion,
Is the means to find you.

भवद्भक्त्यमृतास्वादाद्बोधस्य स्यात्परापि या।
दशा सा मां प्रति स्वामिन्नासवस्येव शुक्तता॥११॥

O Lord! without the tasteful enjoyment,
Of the ambrosia, your devotion,
The highest pinnacle of knowledge,
Is a sour displeasing drink for me.

भवद्भक्तिमहाविद्या येषामभ्यासमागता।
विद्याविद्योभयस्यापि त एते तत्त्ववेदिन:॥१२॥

Only they realize the basic truth about,
Both knowledge and its absence (ignorance)
Who got the practical insight,
Into the supreme education—your devotion.

आमूलाद्वाग्लता सेयं क्रमविस्फारशालिनी।
त्वद्भक्तिसुधया सिक्ता तद्रसाढ्यफलास्तु मे॥१३॥

O Lord! May this radiant sapling, my speech,
Blooming systematically from its roots,
Be watered by the nectar of devotion,
And bear similar tasteful ripe fruit.

(May all my talk be only devotion-full about you, so that I succeed in my mission— your realization—oneness with you)

शिवो भूत्वा यजेतेति भक्तो भूत्वेति कथ्यते।
त्वमेव हि वपु: सारं भक्तैरद्वयशोधितम्॥१४॥

Scriptures proclaim, "Become Shiva to adore
"Shiva"
Should be, "Become a devotee for the purpose"
As you the quintessence of all personalities
(real identity)
Can be nondualistically realized by devotees alone.

भक्तानां भवदद्वैतसिद्ध्यै का नोपपत्तय:।
तदसिद्ध्यै निकृष्टानां कानि नावरणानि वा॥१५॥

O Lord! What is not success giving for devotees,
To achieve oneness, with you,
And, what is not a cause of failure, (here and after)
For the degenerate.

Note : Everything leads to God Consciousness for aware devotees. And everything becomes cause of fall to the degenerate.

कदाचित्क्वापि लभ्योऽसि योगेनेतीश वञ्चना।
अन्यथा सर्वकक्ष्यासु भासि भक्तिमतां कथम्॥१६॥

You are realized through Yoga only,
At times and places particular,

O Lord! This is simple deception,
How else do you appear to devotees in all conditions?

प्रत्याहाराद्यसंस्पृष्टो विशेषोऽस्ति महानयम्।
योगिभ्यो भक्तिभाजां यद्व्युत्थानेऽपि समाहिताः॥१७॥

Untouched by Yogic disciplines
The devotees enjoy a unique distinction over yogis,
They (devotees) are fully established as one with you,
Even in worldly awareness (out of samadhi),
My Lord!

न योगो न तपो नार्चाक्रमः कोऽपि प्रणीयते।
अमाये शिवमार्गेऽस्मिन् भक्तिरेका प्रशस्यते॥१८॥

On this straight (delusionless) highway of Lord Shiva
Devotion alone is reverentially excellent,
Yoga, penance and various systems of worship
Are not even thought of here.

सर्वतो विलसद्भक्तितेजोध्वस्तावृतेर्मम।
प्रत्यक्षसर्वभावस्य चिन्तानामापि नश्यतु॥१९॥

Having destroyed all obstructions, (of ignorance)
Through the splendour of enveloping effulgent devotion,
And realized the true nature of everything,
(I request)
Even traces of anxiety to vanish from me.

शिव इत्येकाशब्दस्य जिह्वाग्रे तिष्ठतः सदा।
समस्तविषयास्वादो भक्तेष्वेवास्ति कोऽप्यहो॥२०॥

What a wonder "Shiva" the monosyllable,
Staying, for ever, on the tip of the tongue!
Surely affords, taste of all delicacies,
To the devotee, My Lord.

शान्तकल्लोलशीताच्छस्वादुभक्तिसुधाम्बुधौ।
अलौकिकरसास्वादे, सुस्थैः को नाम गण्यते॥२१॥

Who can be compared to the one,
Happily living in exultation,
By the unique tranquil drink from,
The calm, cool, clean, sweet ocean of devotional nectar.

मादृशैः किं न चर्व्येत भवद्भक्तिमहौषधिः।
तादृशी भगवन्यस्या मोक्षाख्योऽनन्तरो रसः॥२२॥

Why should not the like of me, O glorious Lord!
Tastefully enjoy the superb panacea of your devotion,
Which affords along with itself,
A similar sweet juice called salvation.

ता एव परमर्थ्यन्ते सम्पदः सद्भिरीश याः।
त्वद्भक्तिरससम्भोगविस्रम्भपरिपोषिकाः॥२३॥

O Master of all! Devoted good people, pray for,
Only those superb luxuries,
On which fully thrives, the magical joy,
Of the enjoyment of your devotional bliss.

भवद्भक्तिसुधासारस्तैः किमप्युपलक्षितः।
ये न रागादिपङ्केऽस्मिँल्लिप्यन्ते पतिता अपि॥२४॥

O Lord! Wonderful showers of your devotional nectar
Have been clearly experienced only by them,
Who although fallen in the mire of attachment etc.,
Did not get smeared thereby.

अणिमादिषु मोक्षान्तेष्वङ्गेष्वेव फलाभिधा।
भवद्भक्तेर्विपक्वाया लताया इव केषुचित्॥२५॥

O Lord! The so-called fructification,
From small yogic success "Anima" to super success "Moksha" (salvation)
Is all nothing, but, the wonderful produce
Of a ripe branch of the tree "your devotion".

चित्रं निसर्गतो नाथ दुःखबीजमिदं मनः।
त्वद्भक्तिरससंसिक्तं निःश्रेयसमहाफलम्॥२६॥

What a wonder, O Lord,
Mind the seed of only misery, by nature
Bears magnificent fruit, blissful tranquillity,
When drenched in the nectar, "your devotion".

CHAPTER II

REALIZING ALL AS SELF

All includes God, Lord Shiva, The universe and everything (collectively and individually)
Self means Lord Shiva—universal identity as also the individual identity inherent in any moving or stationary body)

अग्नीषोमरविब्रह्मविष्णुस्थावरजङ्गम-
स्वरूप बहुरूपाय नमः संविन्मयाय ते॥१॥

Obeisance to Thee! of innumerable forms,
Fire, Moon, Sun, Creator (Brahma), Sustainer (Vishnu),
The static and dynamic species,
But still beyond all this, "The Super Conscience".

विश्वेन्धनमहाक्षारानुलेपशुचिवर्चसे।
महानलाय भवते विश्वैकहविषे नमः॥२॥

Obeisance to you! The super subject, personified fire,
Taking the entire cosmos as a single oblation,
Effulgent, with peerless sheen, by annointment of
The lots of ashes got, from burning (duality of) the world.

परमामृतसान्द्राय शीतलाय शिवाग्नये।
कस्मैचिद्विश्वसंप्लोषविषमाय नमोऽस्तु ते॥३॥

Obeisance to Thee! The unique benedictive (Shiva) fire,
Dreadful, as cause to burn (duality of) the worlds,
Cool and calm, destroying all woe and worry,
Tender alluring, super ambrocia—bliss of awareness.

महादेवाय रुद्राय शङ्कराय शिवाय ते।
महेश्वरायापि नमः कस्मैचिन्मन्त्रभूर्तये॥४॥

Obeisance to Thee! O God of gods
The unique identity of "I" conscience (अहं)
The Supreme Lord, destroyer of duality
Bestower of benediction, tranquillity incarnate.

Note: "I" Conscience is the life all speech (मन्त्रवीर्य) if "I" exists everything exists, "I" vanishes, all vanishes. अहं "I" is the base (real base) of everything.

नमो निकृत्तनिःशेषत्रैलोक्यविगलद्वसा-
वसेकविषमायापि मङ्गलाय शिवाग्नये॥५॥

Obeisance to Thee! The benedictive fire
Terribly gruesome, accepting as an oblation
The molten marrow of all the three worlds, cut to pieces (dualism)
But still auspiciousness personified.

समस्तलक्षणायोग एव यस्योपलक्षणम्।
तस्मै नमोऽस्तु देवाय कस्मैचिदपि शम्भवे॥६॥

Obeisance to Him! The illuminant Lord,
Wonderful unique benefactor,
Whose greatest qualification is,
Being unconnected (unconcerned) with all qualifications.

वेदागमविरुद्धाय वेदागमविधायिने।
वेदागमसतत्त्वाय गुह्याय स्वामिने नमः॥७॥

Obeisance to Thee! The abstruse Lord!
The opponent of Vedas and Tantras,
The creator of Vedas and Tantras,
And the true basis of Vedas and Tantras.

संसारैकनिमित्ताय संसारैकविरोधिने।
नमः संसाररूपाय निःसंसाराय शम्भवे॥८॥

Obeisance to Thee! The benedictive Shiva
The one cause of the worlds, (creator)
The only enemy of the worlds, (destroyer)
The world-shaped one, and one beyond (above) it.

मूलाय मध्यायाग्राय मूलमध्याग्रमूर्तये।
क्षीणाग्रमध्यमूलाय नमः पूर्णाय शम्भवे॥९॥

Obeisance to Thee! The total benevolence
The root middle and top all in one,
The root, the middle and the top individually (separately)
And one without root, middle or the top.

नमः सुकृतसंभारविपाकः सकृदप्यसौ।
यस्य नामग्रहः तस्मै दुर्लभाय शिवाय ते॥१०॥

Obeisance to Thee! The super conscience incarnate Shiva,
One most difficult to find out,
But even a single recollection of whose name,
Is the fruition of myriads of virtuous deeds.

नमश्चराचराकारपरेतनिचयैः सदा।
क्रीडते तुभ्यमेकस्मै चिन्मयाय कपालिने॥११॥

Obeisance to Thee! O Unique identity of conscience
Wearing skulls as a necklace (ornamentation)
Always playing with hosts of goblins and elfs
With stationary and moving bodies.

Skulls showing Lordship Stationary and moving (living and not living) are all equal before him.

मायाविने विशुद्धाय गुह्याय प्रकटात्मने।
सूक्ष्माय विश्वरूपाय नमश्चित्राय शम्भवे॥१२॥

Obeisance to Thee! The wonderful Benevolence,
Delusionful, absolutely pure,
Obstruse (hidden), and openly manifest
Microcosm and Macrocosm, simultaneously.

ब्रह्मेन्द्रविष्णुनिर्व्यूढजगत्संहारकेलये।
आश्चर्यकरणीयाय नमस्ते सर्वशक्तये॥१३॥

Obeisance to Thee! O all powerful one,
Executant of astonishing actions,
Sportsman, playing destruction of the world,
Artfully created (and maintained) by Brahma, Indra and Vishnu.

तटेष्वेव परिभ्रान्तैः लब्धास्तास्ता विभूतयः।
यस्य तस्मै नमस्तुभ्यमगाधहरसिन्धवे॥१४॥

Obeisance to Thee! O Lord,
The abysmal ocean of benevolence (Shiva)
Even stray walks on whose shores,
Achieve great accomplishments.
(Siddhis-wonders)

(Stray walks means unintentional recollection of mere name - identity - in awareness or unawareness)

(Even Stray walk-unintention unaware name repetition betows liberation, aware yoga practice causes oneness, merger into Shiva, liberated souls are born again after the effect of their name repetition expires but the merged devotees become one with Shiva once for all)

मायामयजगत्सान्द्रपङ्कमध्याधिवासिने।
अलेपाय नमः शम्भुशतपत्राय शोभिने॥१५॥

Obeisance to Thee! The splendid hundred leaves (lotus)
Benevolence incarnate, Super Lord Mahadeva
Though living in the deep slushy world of delusion
Are absolutely unstained therefrom.

Delusion = Maya = Lord's most powerful sovereign (independent) energy through which he himself becomes a man a beast to enjoy his own magnanimity
"He of his free will forgets himself (his freedom)
And is now ones again searching the same."

मङ्गलाय पवित्राय निधये भूषणात्मने।
प्रियाय परमार्थाय सर्वोत्कृष्टाय ते नमः॥१६॥

Obeisance to Thee! The Auspicious
The Purest, the Treasure,
The Embellishment, the most Loved one,
The Real Truth(for all time) and the Superiormost.

नमः सततबद्धाय नित्यनिर्मुक्तिभागिने।
बन्धमोक्षविहीनाय कस्मैचिदपि शम्भवे॥१७॥

Obeisance to Thee! The ever bonded one,
One always fit for salvation, (free of any bondage)
Beyond bondage and salvation,
One unique, astonishing, benevolent Lord.

उपहासैकसारेऽस्मिन्नेतावति जगत्त्रये।
तुभ्यमेवाद्वितीयाय नमो नित्यसुखासिने॥१८॥

Obeisance O Lord! This vast threefold world
Has just a scornful laughter, as its essence;
You are the only peerless (matchless) one,
Always happy here. (In all places, conditions)

दक्षिणाचारसाराय वामाचाराभिलाषिणे।
सर्वाचाराय शर्वाय निराचाराय ते नमः॥१९॥

Obeisance to Thee! O Generous Lord,
The quintessence the right auspicious rites,
Desirous of all beautiful (left) rituals,
Owner of all customs and one beyond formalities.

यथा तथापि यः पूज्यो यत्रतत्रापि योऽर्चितः।
योऽपि वा सोऽपि वा योऽसौ देवस्तस्मै नमोऽस्तु ते॥२०॥

Obeisance to Thee! O Lustrous Lord,
Whosoever, whatsoever you are
You are venerable in all forms
And are adored, here, there and everywhere.

मुमुक्षुजनसेव्याय सर्वसन्तापहारिणे।
नमो विततलावण्यवाराय वरदाय ते॥२१॥

Obeisance to Thee! O bestower of boons,
Worthy of veneration by salvation desirous,
Destroyer of all woe and worry
The treasure of unlimited beauty.

सदा निरन्तरानन्दरसनिर्भरिताखिल-
त्रिलोकाय नमस्तुभ्यं स्वामिने नित्यपर्वणे॥२२॥

Obeisance to Thee! All time festive master,
Filling the entire trifold universe
Constantly, completely with
Ambrosial bliss of I consciousness.

"I consciousness" is God Consciousness.
When I exists, God and world exist,
I vanishes nothing remains. (it "I" can never vanish)
Desireless "I" is godliness.
"Be aware of your awareness".

सुखप्रधानसंवेद्यसम्भोगैर्भजते च यत्।
त्वामेव, तस्मै घोराय शक्तिवृन्दाय ते नमः॥२३॥

Obeisance to all your terrific divine energies (body organs)
Who propitiate (serve) you alone,
By enjoyment, of the marvellous taste of,
The pleasant, joy bestowing sense objects.

Note :
Terrific = destroying duality, pleasant = to eye externally, joy bestowing to mind internally, taste = feeling both external and internal, You = one's inner self giving life awareness to the (dead) earthly body also referred to shloka 7 chapter 1 and everywhere in Shaivism.

मुनीनामप्यविज्ञेयं भक्तिसम्बन्धचेष्टिताः।
आलिङ्गन्त्यपि यं तस्मै कस्मैचिद्भवते नमः॥२४॥

Obeisance to Thee! The unique identity (conscience)
That cannot be known even by great saints,
But are easily embraced,
By devotional entrepreneurs.

परमामृतकोशाय परमामृतराशये।
सर्वपारम्यपारम्यप्राप्याय भवते नमः॥२५॥

Obeisance to Thee! The storehouse of
The ambrosia, super blissfulness
Treasure of salvation-nectar - (one's) own identity
Available at top stage of spirituality "Shiva"

महामन्त्रमयं नौमि रूपं ते स्वच्छशीतलम्।
अपूर्वामोदसुभगं परामृतरसोल्वणम्॥२६॥

Obeisance to Thee! The cool, clean identity,
Supreme incantation "I" (Aham) awareness,
Captivating hearts, with unique universal fragrance
Full of supreme nectarine tranquillous bliss.

स्वातन्त्र्यामृतपूर्णत्वदैक्यख्यातिमहापटे।
चित्रं नास्त्येव यत्रेश तन्नौमि तव शासनम्॥२७॥

Obeisance to your (scriptural)[1] rulership over the worlds,
In front of which, fades into insignificance,
The vast panorama of the universal screen
Showing your nectarful, sovereign, non-dualistic identity.

1. Scriptural rulership = Shaktipata-Anugraha-blissfulness, is granting which Lord Shiva is sovereign. The Panorama of the Universal screen is dependent on Karma-cause and affect.

This trifold (past, present, future) dependent on three gunas — Sat, Raj and Tam — has been started once for all, by the so-called "big bang" and depends on Karma-cause and affect resulting in the actions of creation, maintenance and destruction. So now he has entrusted the governance of this cause & affect to Indra etc. governing the world :- As you sow so shall you reap. Where does Lord Shiva come in then. If he is only a sakhi a spectator why pray to him if he has not kept anything in his hand. Yes he has two reserved subjects in his central govt. use. They are Anugraha and Nigraha. Shakti Pata and reverse. Him whom he blesses, Shakti Pata does Anugraha, remembers him (in all actions, happenings etc.) as the real doer. This Anugraha is superior to cause and effect Karma. This is shown in this shloka:-

1. Vedanta (Sankhya) has only 25 Tattvas upto Purusha. Shaivism has 36 (6 of Maya (1. Maya, 2. Kāla, 3. Kalā + 4. Rag, 5. Neeti, 6. Avidya) + Sudh Vidhya, Ishwar Sadashiv, Shiv & Shakti = 6+5+25 = 36.
2. In Vedanta God is only a Spectator-Sakhi. Shaivism is Practical, God can bestow, grace or curse.
3. In Vedanta Maya is an outside factor covering God, making him subservient and weak.

In Shaivism Maya is his own sovereign (Svatantra Shakti) His own power, which he uses at his "Will" to conceal (cover) himself to enjoy his own powers. His own self and realize it once again through this very Maya.

सर्वशङ्काशनिं सर्वालक्ष्मीकालानलं तथा।
सर्वमङ्गल्यकल्पान्तं मार्गं माहेश्वरं नुमः॥२८॥

Obeisance to the Highway to Great Lord
(Maheshwara)
The strongest weapon destroying doubts,
Huge fire burning wretchedness
And the final end of all inauspiciousness.

जय देव नमो नमोऽस्तु ते, सकलं विश्वमिदं तवाश्रितम्।
जगतां परमेश्वरो भवान्, परमेकः शरणागतोऽस्मि ते॥२९॥

Obeisance again and again to you!
O Glorious Lord!
All the worlds depend on You.
You are the Great Lord of all of them.
O Greatest One, I take refuge in You.

CHAPTER III

ADORNMENT OF GOD WITH LOVE

सदसत्त्वेन भावानां युक्ता या द्वितयी गतिः।
तामुल्लङ्घ्य तृतीयस्मै नमश्चित्राय शम्भवे॥१॥

True, untrue (Existing non-existing)
All objects are rightly catalogued in these two,
There is a third beyond them,
Obeisance, to that wonderment, Lord Shiva
True - Untrue,
False - right,
Both, simultaneously,
Beyond the two,
Is He, to Him, I bow.

आसुरर्षिजनादस्मिन्नस्वतन्त्रे जगत्त्रये।
स्वतन्त्रास्ते स्वतन्त्रस्य ये तवैवानुजीविनः॥२॥

O Independent Lord!
Only your servants (devotees) are independant,
In this, ever dependant triform world,
Right down from divine sages.

अशेष-विश्वखचित-भवद्वपुरनुस्मृतिः।
येषां भवरुजामेकं भेषजं ते सुखासिनः॥३॥

O God, only they are really happy
Who have continuous awareness[1] of your self[2]
Comprising the whole universe[3];
As the only panacea for all worldly maladies.

Note :
1. Continuous awareness = one with you all the time
2. One face, microcosm is never seen.
3. The other face, macrocosm the universe is always visible.

सितातपत्रं यस्येन्दुः स्वप्रभापरिपूरितः।
चामरं स्वर्धुनीस्रोतः स एकः परमेश्वरः॥४॥

To whom moon[1], full of its rays[2],
Is the shining[3] white umbrella[4],
And the gangetic[5] flow
Serves as a chowry[6] is the one Supreme Lord Shiva

Note :
1. moon = objective world

2. rays = conciousness
3. shining white = clean, blemish free
4. umbrella = protection
5. Gangetic flow = awareness, consiousness comming from heavens, washing away sin
6. Working as a "Chowry" driving off worldly desires, flies—disease, barriers, and the like.

प्रकाशां शीतलमेकां शुद्धां शशिकलामिव।
दृशं वितर मे नाथ कामप्यमृतवाहिनीम्॥५॥

O Lord! kindly bestow, but, one unique look on me.

A look benevolent, cool and illuminating,
A look as pure, shineful as moons last phase,
And full of incessant wonderous nectarial flow.

त्वच्चिदानन्दजलधेश्च्युताः संवित्तिविप्रुषः।
इमाः कथं मे भगवन्नामृतास्वादसुन्दराः॥६॥

O Lord! Are not the drops of
Super consciousness[2], emanating from,
The ocean, your blissful conscience[1],
Nectarine tasteful beauty? Sure they are.

Note :

1. Conscience = Super inexpressible, source of idea. The store house of all knowledge "Shiva"
2. Consciousness = Ideas, knowledge coming from conscience but expressible. Conscience with contact of expression. - ज्ञान. Suffix "ness" shows it s the qualification (energy of "Shiva")

त्वयि रागरसे नाथ न मग्नं हृदयं प्रभो।
येषामहृदया एव तेऽवज्ञास्पदमीदृशाः॥७॥

O Lord! They whose hearts,
Are not sunk deep,
In the essence of your devotion, (oneness with you)
Are heartless, worthy of dishonour.

प्रभुणा भवता यस्य जातं हृदयमेलनम्।
प्राभवीणां विभूतीनां परमेकः स भाजनम्॥८॥

My Lord! Only he who has, achieved
Oneness of heart with you,
Has the capacity to enjoy,
Gods supernatural opulence (bliss).

हर्षाणामथ शोकानां सर्वेषां प्लावकः समम्।
भवद्ध्यानामृतापूरो निम्नानिम्नभुवामिव॥९॥

Constant flow of nectar, your meditation,
Takes away, all glee and woe,
Like a flood washing away, O Lord!
High and low land equally.

For spiritual tranquillity worldly joy as well as worry are impediments. One should tolerate both equally.

(Refer Gita Ji 12/12-17-18)

केव न स्यादृशा तेषां सुखसम्भारनिर्भरा।
येषामात्माधिकेनेश न क्वापि विरहस्त्वया॥१०॥

What state is not total happiness,
For him who can tolerate,
Sunderance from his ownself,
But not from you, My Lord ?

गर्जामि बत नृत्यामि पूर्णा मम मनोरथाः।
स्वामी ममैष घटितो यत्त्वमत्यन्तरोचनः॥११॥

Let me roar, Let me dance,
My desires stand fulfilled,
You my Lord! have become,
My magnificent dear beloved proprietor (overlord)

नान्यद्वेद्यं क्रिया यत्र नान्यो योगो विदा च यत्।
ज्ञानं स्यात् किन्तु विश्वैकपूर्णा चित्त्वं विजृम्भते॥१२॥

Where there is no other knowing or doing.
For which no new performance or consideration
is required,
Awareness (of duality) only as a final oblation
(in the fire of consciousness)
Does exist but as blossoming of the conscience.

Note : Where nothing, is to be known (as self, as conscience) is already known to everybody, or to be done for its realization. It being the knower, subject can know everything other than himself. Now one would try the means of realization. The two (means) upayas (1) Anavopaya for yogic practices of pranayama etc. etc or (2) Shaktopaya of mental understanding. These are for beginners. In Shambopaya the realization dawns on the yogi by Lord's grace-kindness and in unopaya one is a realized soul. The word यत्र "where" in this shloka refers to these two stages of a yogi and so no yogic practice or concentration on knowledge is required here. Requiring nothing to do or, know, what is the proof of one's being in this achieved stage of spirituality. Yes, it is. The author says ज्ञानं स्यात. Awareness (knowledge) of self does exist here. It is not knowing anything. It is the final (पूर्ण आहुति) oblation. The superior-most consciousness, awareness that there is no worldly duality विश्वं =(Vishvam=worldliness= duality). Everything is the multifaced बहुरूपा of god. "God exists in everything and everything exists in Him." सर्वालयं सर्वचराचरस्थं" This final awareness superior-most knowledge exists here not as ordinary knowledge 2 x 2 = 4 but as ever present flowered emblossomed awareness of conscience. This has been explained in very concise words by Kshemraja in the tika and was one day explained by Shri Gurudev also.

He, guru Maharaj, would very often repeat in Kashmiri, "Tee meh suranawtam yath na swaranoi asi kenh, Tee meh karanarvtam yath the karanoi asi kehm".

"O Lord make me contemplate where no (knowing) contemplation is required and make me do where no doing is required. This Kashmiri proverb is also based on the essence of this shloka.

On further consideration of this shloka it has been realized that this shloka is the pinnacle of Shambopaya and the doorway to Anopaya (1) Anavopaya is all action क्रिया (2) Shaktopaya is unminding the mind by mental process = ज्ञान. There is just action very little action क्रिया or ज्ञान in Shambopaya as in this shloka one has to establish non-existence of duality by offering it as a final oblation in the fire (reality) of conscience. So this shloka is the open door to Anopaya from Shambhopaya. Bhagwan gurudev used to say that the interrelation of 4 upayas is द्वारद्वारि भाव: one upaya is the door to the next one and this shloka hints at Shambhopaya being the stepping stone (gateway) to Anopaya Turya Tit dasha!

दुर्जयानामनन्तानां दुःखानां सहसैव ते।
हस्तात्पलायिता येषां वाचि शश्वच्छिवध्वनिः ॥१३॥

They who have the roaring sound "Shiva"
Perpetually on their tongue,
Escape, at once, from the clutches of
Innumerable, unconquerable, troubles.

उत्तमः पुरुषोऽन्योऽस्ति युष्मच्छेषविशेषितः।
त्वं महापुरुषस्त्वेको निःशेषपुरुषाश्रयः ॥१४॥

O Lord! The first person sound "I" is really,
Of a distinctive character over the second and third
(you and he).
But you are the one great person,
The substratum of all persons.

Note : II & III person depend on the I person. "you and "he" can be known only when "I" is there. This existence is dependent on the existence of "I". But all these three depend on your Lordship, super personality the original base of "all" "Aham" realization is god realization.

What is Self ? Self is conscience; consciousness is life.

जयन्ति ते जगद्वन्द्या दासास्ते जगतां विभो।
संसारार्णव एवैष येषां क्रीडामहासरः ॥१५॥

O Omnipresent Lord! Victory to your vassals
Held in veneration all over (the world)
For them, this dreadful ocean, world,
Is a great majestic pond of amusement.

आसतां तावदन्यानि दैन्यानीह भवज्जुषाम्।
त्वमेव प्रकटीभूया इत्यनेनैव लज्ज्यते॥१६॥

Let alone, all their humiliation (weakness);
Desires for siddhis anima, etc.
Your followers (devotees) feel shy,
To even request for, your personal appearance.

मत्परं नास्ति तत्रापि जापकोऽस्मि तदैक्यतः।
तत्त्वेन जप इत्यक्षमालया दिशसि क्वचित्॥१७

"There is no deity, higher than me
Even then I meditate, mutter, Lord's name constantly
"Meditation is realization, this you preach"
Appearing with a rosary, somewhere O Lord!

सतोऽवश्यं परमसत्सच्च तस्मात्परं प्रभो।
त्वं चासतस्सतश्चान्यस्तेनासि सदसन्मयः॥१८॥

Surely, untruth is different from truth.
And truth differs from untruth.
My Lord, you are beyond these two
Are therefore personification of both truth and untruth.

सहस्रसूर्यकिरणाधिकशुद्धप्रकाशवान्।
अपि त्वं सर्वभुवनव्यापकोऽपि न दृश्यसे॥१९॥

O Lord! Though, immaculate radiation
Much more than the rays of a myriad suns;
Even immanant in all the worlds,
You are not manifest (visible)

जडे जगति चिद्रूपः किल वेद्योऽपि वेदकः।
विभुर्मिते च येनासि तेन सर्वोत्तमो भवान्॥२०॥

O Lord! Thou art conscience, in an unconscious world,
The (only) knower among the known
Pervading (unlimited in) the limited
And thus superior (supreme) to everything.

अलमाक्रन्दितैरन्यैरियदेव पुरः प्रभोः।
तीव्रं विरौमि यन्नाथ मुह्याम्येवं विदन्नपि॥२१॥

No use crying aloud,
For any other matters; (requests)
I repeat strongly only this; in, front of My master,
"Knowing all, still in delusion do I fall."

CHAPTER IV

STRENGTHENING THE TASTE OF REAL (DEVOTIONAL) NECTAR

चपलमसि यदपि मानस
तत्रापि श्लाघ्यसे यतो भजसे।
शरणानामपि शरणं
त्रिभुवनगुरुमम्बिकाकान्तम्॥१॥

O (my) Mind ! Though wavering-fickle,
Still, you are praiseworthy,
Since you adore; protector of the protectors,
Preceptor of three worlds, The beloved of the Mother.

उल्लङ्घ्य विविधदैवत-
सोपानक्रममुपेयशिवचरणान्।
आश्रित्याप्यधरतरां भूमिं
नाद्यापि चित्रमुज्झामि॥२॥

Ha! Astonishing! My Lord!
Having surpassed systematic steps to various gods,

Taken support of Shiva's feet (radiance)
I do not still abandon the most mean mood.

प्रकटय निजमध्वानं
स्थगयतरामखिललोकचरितानि।
यावद्भवामि भगवं-
स्तव सपदि सदोदितो दासः॥३॥

O Lord! Till I become instantaneously,
Your fully aware graceful servant,
Kindly manifest your avenues to me,
And hide all worldly demeanour, from me.

शिव शिव शम्भो शङ्कर
शरणागतवत्सलाशु कुरु करुणाम्।
तव चरणकमलयुगल-
स्मरणपरस्य हि सम्पदोऽदूरे॥४॥

O Benevolent Lord!, O Bestower of peace!
O cause of happiness
O Compassion for your refugees! Be merciful
atonce;
Opulence is not far from,
Those meditative on the pair of your lotus feet.
(knowledge and action)

तावकाङ्घ्रिकमलासनलीना
ये यथारुचि जगद्रचयन्ति।
ते विरिञ्चिमधिकारमलेना-
लिप्तमस्ववशमीश हसन्ति॥५॥

O affluent Lord! Those absorbed in your lotus feet,
Make the world to their liking,
Mocking at poor dependent Brahma,
Entangled fully in the obligations of authority.

त्वत्प्रकाशवपुषो न विभिन्नं
किंचन प्रभवति प्रतिभातुम्।
तत्सदैव भगवान् परिलब्धो-
ऽसीश्वर प्रकृतितोऽपि विदूरः॥६॥

O Luxurient Lord! Nothing can shine (come) into
existence,
Separate from your luminant personality (face)
So though by nature far away (unavailable)
You are (in reality) always available (to me).

पादपङ्कजरसं तव केचिद्
भेदपर्युषितवृत्तिमुपेताः।
केचनापि रसयन्ति तु सद्यो
भातमक्षतवपुर्द्वयशून्यम्॥७॥

O Lord! some taste the charm(bliss) of your lotus
feet,
Along with dualistic, stale practices
(on the other hand)
Your devotees enjoy the same constantly,
With your ever shineful unique non-dual
personality.

नाथ विद्युदिव भाति विभाते
या कदाचन ममामृतदिग्धा।
सा यदि स्थिरतरैव भवेत्तत्
पूजितोऽसि विधिवत्किमुतान्यत्॥८॥

O Lord! Your radiance drenched in blissful nectar
Shines on me, sometimes, like a lightning
(momentary)
Were it more stable, I could ordore you properly
What better to ask (request) for.

सर्वमस्यपरमस्ति न किंचिद्
वस्त्ववस्तु यदि वेति महत्या।

प्रज्ञया व्यवसितोऽत्र यथैव
त्वं तथैव भव सुप्रकटो मे॥९॥

Everything, existing, non-existing,
O Lord! Is verily you, and nothing else,
As I determined this, after great thought,
Kindly be fully apparent to me, likewise

स्वेच्छयैव भगवन्निजमार्गे
कारितः पदमहं प्रभुणैव।
तत्कथं जनवदेव चरामि
त्वत्पदोचितमवैमि न किंचित्॥१०॥

O Lord! By your own graceful will did you,
Put me personally, on your path (of consciousness)
Why do I, even now behave, like worldly people,
And know nothing befitting your status.

कोऽपि देव हृदि तेषु तावको
जृम्भते सुभगभाव उत्तमः।
त्वत्कथाम्बुदनिनादचातका
येन तेऽपि सुभगीकृताश्रिरम्॥११॥

O Lord! In the hearts (conscience) of your devotees,
Blossoms (develops), a wonderous blissful oneness, with you.
So that even a talk about you,
Brings them a lasting tranquility like thunder to a chataka.

Note : Chataka : A kind of partridge who is believed to take rain water only.

त्वज्जुषां त्वयि कयापि लीलया
राग एष परिपोषमागतः।
यद्वियोगभुवि सङ्कथा तथा
संस्मृतिः फलति संगमोत्सवम्॥१२॥

O Lord! Your devotees uncommon attachment to you,
Excels by some unique graceful play of yours,
So that even in separation, your talk and rememberance,
Develops, into a festival of unicity with you.

यो विचित्ररससेकवर्धितः
शङ्करेति शतशोऽप्युदीरितः।
शब्द आविशति तिर्यगाशये-
ष्वप्ययं नवनवप्रयोजनः॥१३॥

ते जयन्ति मुखमण्डले भ्रमन्
अस्ति येषु नियतं शिवध्वनिः।
यः शशीव प्रसृतोऽमृताशयात्
स्वादु संस्रवति चामृतं परम्॥१४॥

What grows libated by wonderful essence (devotional nectar),
The word "Shankara", repeated thousands of times
Even bull headed people on just hearing the sound,
Get new glamourous motivations in their hearts (conscience).

Glory to them in whose good mouths,
The word "Shiva" permanently perambulates;
Like moon it comes from the source of nectar,
And produces a super ambrosial taste.

परिसमाप्तमिवोग्रमिदं जगद्
विगलितोऽविरलो मनसो मलः।
तदपि नास्ति भवत्पुरगोपुरा-
र्गलकवाटविघट्टनमण्वपि॥१५॥

Having almost done away with, this truculent world[1]
And destroyed, the horrible, perversion[2] of my mind,

The bolted gates of your blissful city,
Do not even now, open a bit for me, O Lord!
(Mercy)

Note :
1. World=dualistic conception and perception
2. Perversion=(1)wayword wrong headedness (2) Body ego
Three dirts I am, I do, I have or, envy for these causes. etc.

सततफुल्लभवन्मुखपङ्कजो-
दरविलोकनलालसचेतसः।
किमपि तत्कुरु नाथ मनागिव
स्फुरसि येन ममाभिमुखस्थितिः॥१६॥

O Lord! My mind craves to see,
The inmost, of your ever blooming lotus face,
(identity)
Kindly, do bestow on me, a little of your that
graceful wonder
So that you are always manifest in front of me.

Also

The lotus like face of you, (world)
(your energy personified)
O Lord is always ablossom;
I am yearning to see its centre
(understand its reality)
Kindly do some such great kindness so that I can
see you all the time (Realize you).

त्वदऽविभेदमतेरपरं नु किं
सुखमिहास्ति विभूतिरथापरा।
तदिह तावकदासजनस्य किं
कुपथमेति मनः परिहृत्य ताम्॥१७॥

What pleasure can exist or glory be possible,
In this world other than oneness with you;
Then why the mind of this vassal of yours,
Leaves that and goes towards vile ways.

क्षणमपीह न तावकदासतां
प्रति भवेयमहं किल भाजनम्।
भवदभेदरसासवमादरा-
दविरतं रसयेयमहं न चेत्॥१८॥

I am not suitable, even for a moment
To be your slave (humble servant) My Lord,
If I do not, with full reverance,
Drink constantly from the liqueur of your unicity
(non-duality)

Note : (1) Realize at all times with devotion that all this is only you and remain intoxicatedly conscious by that drink.

न किल पश्यति सत्यमयं जन-
स्तव वपुर्द्वयदृष्टिमलीमसः।
तदपि सर्वविदाश्रितवत्सलः
किमिदमारटितं न शृणोषि मे॥१९॥

Yes, polluted by dualistic understanding,
This man, cannot visualize (realise) your identity,
O Lord being omniscient and benevolent to your
protegies,
Why do you not hearken to my cries?

स्मरसि नाथ कदाचिदपीहितं
विषयसौख्यमथापि मयार्थितम्।
सततमेव भवद्वपुरीक्षणा-
मृतमभीष्टमलं मम देहि तत्॥२०॥

O Master! Kindly recollect, if I ever, desired,
Or requested for sensual enjoyment;
Only constant perception, of your face (identity)
Is dear to me, give me that, ambrosia.

किल यदैव शिवाध्वनि तावके
कृतपदोऽस्मि महेश तवेच्छया।

शुभशतान्युदितानि तदैव मे
किमपरं मृगये भवतः प्रभो ॥२१॥

As soon as, as a result of, your (graceful) will,
Did I put my feet, on your benevolent path,
Then and there, did myriads of glories befall me,
O Great Lord! What else to request you for?

यत्र सोऽस्तमयमेति विवस्वाँ-
श्चन्द्रमः-प्रभृतिभिः सह सर्वैः।
कापि सा विजयते शिवरात्रिः
स्वप्रभाप्रसरभास्वररूपा ॥२२॥

Where the sun has set,
The moon as well, along with all companions
(Phases—Stars)
Hail that wonderful blissful night
Illuminant with its own luster (spiritual wave)
(though pitch dark outwordly)

or

Yogic Interpretations

1.
Where the inhale (sun) has set, (absorbed
through the junction (sandhi) in exhale)
The exhale (moon) as well (absorbed in reverse
of above)
along with all companions (Phases-organs-stars)
Hail that wonderous night of peace (Samadhi)
Ever shineful by flow of its own lustre.
(consciousness, awareness)

2.
Where the organs of perception are introverted
Objectivity along with all dualistic materials is
finished (experienced as consciousness)
(like only gold in a hundred ornaments)
Hail that wonderfully unique subject,
Ever shineful by dint of his own lustre
(Prakasha-conscience and विमर्श consciousness).

Note :

1. This is Shaiva Yoga in a nutshel. For detailed practical explanation request your guru.
2. In yogic practice all these triads :-

   (1) Sun-moon-fire (2) II, III and I person (3) Lord Shivas III, II and I eye (4) Subject, organs of perception and object (5) junction, inhale, exhale (6) Shiva, Shakti, Nara

   In yogic practice the triads are absorbed in Shiva Prakasha (light of) conscience (Samadhi) to understand the practice only an experienced, preceptor, guru can guide
3. This is a stage of unopaya. The yogi has accomplished completely. To explain 4 Upayas (means) in short :

   (1) Anavopaya is the means involving action, Prana-Dharna etc.

   (2) Shaktopaya is the means of knowledge. Unminding the mind, understanding.

   (3) Shambopaya is blooming of god's grace accomplishment at once in a non-systematic way but just a little effort of thought required like sh.12 of this chapter.

   (4) Is a fully accomplished yogi living all the time in His own self, one with Lord Shiva. This is God's grace, benevolance of superlative degree. A man is carried towards spirituality only by god's grace Shakti Pata-Anugraha. Primarily of, three types—super, good and ordinary. These three are divided into three degrees each and the resultant again into three each. So that there are 27 degrees of God's grace in a descending order. The top super-super-super is so great, when it falls Shakti Pata (fall of Shakti of Lord (graceful Shakti killing the total duality). That it does not tolerate the body. The 27th is just thought of God or doing just a little for thè human good. The greatest is he who lives for his fellow men like Abubin Adam.

   This theory of Shakti-Pata has been discussed and described in Part 13 of Shri Tantraloka of Shri Abhinavagupta. Acharya Shri Rameshwar Jha used to call it. Pata fall of Lord's grace on the devotee and fall of his disgrace from the devotee. भगवान की कृपा अनुग्रह शक्ति, सच्चे भक्त पर आ गिरती है और भक्त की दरिद्रता-पिधान को उससे परे गिरा देती है।

   In short God performs five actions - out of these, first three creation, maintenance and destruction; have been started when god created the world and are dependent on cause and effect. The other two अनुग्रह and पिधान grace and disgrace have been kept by Him in his own hand and dispenses them

as and when and on whom he sweetly wishes. Here He is sovereign independent and the devotee has a chance for praying for his mercy. If these two were not His reserved subjects of governance of the world, no body would look to Him for grace or mercy. Let us all pray to him for His mercy binding away our boat to his grace. ईश्वर प्रणिधानात्वा said Patanjali also.

अप्युपार्जितमहं त्रिषु लोके-
ष्वाधिपत्यममरेश्वर मन्ये।
नीरसं तदखिलं भवदङ्घ्रि-
स्पर्शनामृतरसेन विहीनम्॥२३॥

If I have the sovereignty over,
All the three worlds, O God of gods!
I take it to be tasteless, trash,
Unless sanctified by the ambrosial touch of your lotus feet.

Note : Two lotus feet :- 1. Knowledge of self;
2. Action for good of all

Explanation : The rulership of all universe, devoid of the touch of your Prakasha-radiance, is tasteless

बत नाथ दृढोऽयमात्मबन्धो
भवदख्यातिमयस्त्वयैव क्लृप्तः।
यदयं प्रथमानमेव मे त्वा-
मवधीर्य श्लथते न लेशतोऽपि॥२४॥

O Lord! How strong are these mental bonds?
Created by you and concealing your identity,
They do not slacken even a bit,
If you in your apparent form be neglected.

Note : Mental bonds : Ego of body or body consciousness. Created by god for concealing His own self, inside this very body. Liable to slackness only when He is requested and helps. Body consciousness is the greatest impediment in spiritual progress.

महतामरेश पूज्यमानो-
ऽप्यनिशं तिष्ठसि पूजकैकरूपः।
बहिरन्तरपीह दृश्यमानः
स्फुरसि द्रष्टृशरीर एव शश्वत्॥२५॥

O Lord of gods! Though worshipped ceaselessly
To the devotees you appear, only as the "worshipper"
And visible internally as well as externally everywhere,
You are perceived by devotees, always, as only (there own self the subject) the perceiver.

CHAPTER V

LONGING FOR ETERNAL STRENGTH

त्वत्पादपद्मसम्पर्कमात्रसम्भोगसङ्गिनम्।
गलेपादिकया नाथ मां स्ववेश्म प्रवेशय॥१॥

O Lord! fascinated to taste, only,
The charm of the touch (oneness) of your lotus feet,
Kindly drag me into Your (my own) abode (conscience)
With the noose of Your grace (Shakti Pata)

भवत्पादाम्बुजरजोराजिरञ्जितमूर्धजः।
अपाररभसारब्धनर्तनः स्यामहं कदा॥२॥

O Lord! when shall I start,
Dancing in exultation (oneness with you),
With my hair fully dyed (graced)
In heaps of dust, from your lotus feet (benevolence).

त्वदेकनाथो भगवन्नियदेवार्थये सदा।
त्वदन्तर्वसतिर्मूको भवेयं मान्यथा बुधः॥३॥

O God! you are, my one owner,
I always beg you, only for this favour,
I may be poor dumb, living in you (merged in your identity)
But not intelligent, otherwise (world involved)

अहो सुधानिधे स्वामिन् अहो मृष्ट त्रिलोचन।
अहो स्वादो विरूपाक्षेत्येव नृत्येयमारटन्॥४॥

I desire to live dancing (in exultation one with you)
And crying, O ocean of tranquillity, O splendid wonderful one
O, Three Eyed Lord, essence of devotion.
O, Sweet personality, with frightening eyes.

त्वपादपद्मसंस्पर्शपरिमीलितलोचनः।
विजृम्भेय भवद्भक्तिमदिरामदघूर्णितः॥५॥

O Lord! I would dance forever
Tipsy intoxicated by the (benedictine) liqueur your devotion.
With introverted eyes, (organs of perception)
Caused by the touch (grace) of your lotus feet.

Note : Introverted eyes - conscious of conscience.

चित्तभूभृद्भुवि विभो वसेयं क्वापि यत्र सा।
निरन्तरत्वत्प्रलापमयी वृत्तिर्महारसा॥६॥

O Omnipresent Lord! I would live,
Somewhere on a meadow of the mountain (consciousness)
Where, established permanently, is,
The blissful wave (thrust), provoking your (conscient) identification.

यत्र देवीसमेतस्त्वमासौधादा च गोपुरात्।
बहुरूपः स्थितस्तस्मिन्वास्तव्यः स्यामहं पुरे॥७॥

O Lord! I want to live, in the metropolis,
Where you live, alongwith your divine spouse (Devi)
In multiform shapes from the inner palace of subjectivity (lordship)
Through to external gates (organs) of objectivity (world)
(conscience to consciousness संवित ता जीवत्व)

Note : Spouse = comprising all worldly energies specially Devi meaning shineful, playful, protective, venerable etc etc. all in one. Live = Be aware, be conscience, life is consciousness "चैतन्यमात्मा"

समुल्लसन्तु भगवन् भवद्भानुमरीचयः।
विकसत्वेष यावन्मे हृत्पद्मः पूजनाय ते॥८॥

O Lord! May your sunshine graceful rays (powers)
Shine (bestow favours) on me, till,
This lotus of my heart (conscience),
Blossoms (becomes clean) fit for your puja (oneness with you)

प्रसीद भगवन् येन त्वत्पदे पतितं सदा।
मनो मे तत्तदास्वाद्य क्षीवेदिव गलेदिव॥९॥

O Omniform Lord! Kindly be gracious, so that,
My mind always fallen at your feet,
Experiencing wonderful (undescribable) joyful, stages,
Looks like intoxicated, and absorbed in that bliss.

प्रहर्षाद्वाथ शोकाद्वा यदि कुड्याद्धटादपि।
बाह्यादथान्तराद्भावात्प्रकटीभव मे प्रभो॥१०॥

In pleasure, in distress,
In a wall, in a jar,
In objects external or internal
Be manifest to me, O Omnipresent Lord!

Explanation : Like gold in a thousand different gold ornaments; god-conscience-one's ownself is manifest in everything. When we realize this. We are perfect. Duality has gone. O My Lord! grant me this stage. "Amen".
Note : Objects external=What we can see, hear, feel, taste, smell, objects, internal=joy, sorrow, etc etc. work of mind, intellect and ego.

बहिरप्यन्तरपि तत्स्यन्दमानं सदास्तु मे।
भवत्पादाम्बुजस्पर्शामृतमत्यन्तशीतलम् ॥११॥

O Lord! May that (wonderful) extremely cool
(curing fevers of worldliness)
Touch (yogic oneness) nectar from your lotus feet
Be always available to me
Externally as well as internally

Note : Lotus feet = knowledge and action
External/ internal = as in the preceding shloka.

त्वत्पादसंस्पर्शसुधासरसोऽन्तर्निमज्जनम्।
कोऽप्येष सर्वसम्भोगलङ्घी भोगोऽस्तु मे सदा ॥१२॥

O Lord! May I always have
This unique enjoyment surpassing all other
pleasures,
Consisting of getting drowned in,
The nectarine ocean, touch (oneness) of your feet.

निवेदितमुपादत्स्व रागादि भगवन्मया।
आदाय चामृतीकृत्य भुङ्क्ष्व भक्तजनैःसमम् ॥१३॥

O Lord! Kindly accept, these offerings,
Affection-aversion etc. etc. from me,
Thereafter make them ambrosial, (bless them)
And enjoy them alongwith (us) devotees.

Note : etc. etc. Maya and its five attributes we offer as presents. Kindly bless them, making them fit to raise us to your level.

अशेषभुवनाहारनित्यतृप्तः सुखासनम्।
स्वामिन् गृहाण दासेषु प्रसादालोकनक्षणम् ॥१४॥

Fully contented, and truly joyful,
After consuming (merging in yourself) all the
worlds
O Lord! Take hold of an (auspicious) moment,
To bestow, a graceful look, on your vassals. (us)

अन्तर्भक्तिचमत्कारचर्वणामीलितेक्षणः।
नमो मह्यं शिवायेति पूजयन् स्यां तृणान्यपि ॥१५॥

My Lord! My eyes closed (in ecstacy), by tasting,
Sweetness (oneness) of devotion, deep inside me,
I would worship even a straw,
Saying (the Mantra) "Obeisance to Me-Shiva
- My ownself"

Note :
a) Closed eyes = introverted organs,
b) Inside devotion = consciousness of the super incantation "Aham", meaning "I" encompassing the entire world A to Z i.e. realization of oneness of individuality and the universe as Lord.
Even a Straw = Everying including a straw
Obeisance = Paying respect thereby merging one's identity in the Universality of the object respected.
Me Shiva = My conscience Shiva the universally benevolent Lord Himself that I am.

अपि लब्धभवद्भावः स्वात्मोल्लासमयं जगत्।
पश्यन् भक्तिरसाभोगैर्भवेयमवियोजितः ॥१६॥

My Lord! Even after, finding (realizing) your
identity,
Seeing the world, as one with my own radiance
(conscience)

I should not, be deprived of,
The enjoyment of devotional charm.
(I prefer devotion-love of god, Though I want oneness realization of god also)

आकाङ्क्षणीयमपरं येन नाथ न विद्यते।
तव तेनाद्वितीयस्य युक्तं यत्परिपूर्णता॥१७॥

Longing for anything else,
Since, you know not;
So O, peerless Lord! the epithet,
"Total Exuberance" is on spot.

हस्यते नृत्यते यत्र रागद्वेषादि भुज्यते।
पीयते भक्तिपीयूषरसस्तत्प्राप्नुयां पदम्॥१८॥

Where they (yogis) laugh and dance (forget body ego)
Swallow affectation and aversion (free of mental disturbance)
Enjoy devotional ambrocia (charm of oneness with you)
That super yoga stage, I aspire for (kindly bestow).

तत्तदपूर्वामोद-
त्वच्चिन्ताकुसुमवासना दृढताम्।
एतु मम मनसि याव-
न्नश्यतु दुर्वासनागन्धः॥१९॥

O Lord! Let that, rare supernatural tranquil
Fragrance (happiness) from, the flower-your meditation,
Be established firmly, in my heart,
Till the stink, of bad desire (affection etc), is destroyed.

क्व नु रागादिषु रागः
क्व च हरचरणाम्बुजेषु रागित्वम्।
इत्थं विरोधरसिकं
बोधय हितममर मे हृदयम्॥२०॥

On one side, attachment to worldly desires,
Devotion for Lord Shiva's feet, on the other,
O deathless Lord! Do teach my intellect, (mind)
The lover of opposites, what befits me (helps me)

विचरन्योगदशास्वपि
विषयव्यावृत्तिवर्तमानोऽपि।
त्वच्चिन्तामदिरामद-
तरलीकृतहृदय एव स्याम्॥२१॥

Moving (wandering) in Yogic stages,
Busy casting off worldly enjoyments,
My heart (conscience) should be agile (aware)
Intoxicated by the liqueur contemplation (thinking) of you.

वाचि मनोमतिषु तथा
शरीरचेष्टासु करणरचितासु।
सर्वत्र सर्वदा मे
पुरःसरो भवतु भक्तिरसः॥२२॥

In speech, mind and intellect,
In bodies demeaner, organs action,
Everywhere in all stages, O Lord!
Let devotional passion (relish) be my companion.

शिव-शिव-शिवेति नामनि
तव निरवधि नाथ जप्यमानेऽस्मिन्।
आस्वादयन् भवेयं
कमपि महारसमपुनरुक्तम्॥२३॥

Shiva, Shiva, O Shiva, this your name,
Repeating incessantly O Lord! I should be,
Tasting (experiencing), every time a new,
Indescribable, great spiritual pleasure.

स्फुरदनन्तचिदात्मकविष्टपे
परिनिपीतसमस्तजडाध्वनि।
अगणितापरचिन्मयगण्डिके
प्रविचरेयमहं भवतोऽर्चिता॥२४॥

In the shineful, infinite, eternal palace of conscience,
Where, all inert ways, of unawareness, stand destroyed,
And the other world of ideas, devoid of you (separate from you) does not count,
I would ramble, worshipping you, My Lord.

स्ववपुषि स्फुटभासिनि शाश्वते
स्थितिकृते न किमप्युपयुज्यते।
इति मतिः सुदृढा भवतात् परं
मम भवच्चरणाब्जरजः शुचेः॥२५॥

Once established (realized), in ones illuminative eternal self
Nothing more is required; My Lord!
Would, this understanding, get steadfast in me,
Purified by the dust (benedition) of your lotus feet.

Note : Lotus feet (1) knowledge of self as - God in everything and everything in God (2) Action for the good of all.

किमपि नाथ कदाचन चेतसि
स्फुरति तद्भवदंघ्रितलस्पृशाम्।
गलति यत्र समस्तमिदं सुधा-
सरसि विश्वमिदं दिश मे सदा॥२६॥

At times; O Lord! Something so great happens sometimes (in samadhi)
In the hearts (of devotees) touched (blessed) by the bottom of your feet,
When all this world, desolves in a nectarian ocean of self conscient pleasure.
Kindly give me that bliss forever.

CHAPTER VI

IMMANENCE OF THE SPIRITUAL PATH

क्षणमात्रमपीशान वियुक्तस्य त्वया मम।
निबिडं तप्यमानस्य सदा भूया दृशः पदम्॥१॥

A moments separation from you,
O Master ! Burns me very deep,
So for ever and ever, (constantly)
Kindly be the object of my vision (realization)

वियोगसारे संसारे प्रियेण प्रभुणा त्वया।
अवियुक्तः सदैव स्यां जगतापि वियोजितः॥२॥

In this world, where separation is the reality (essence)
I should, always be inseparable,
From you, my dear beloved, Lord,
Even if, (I am) cut off, from the world.

कायवाङ्मनसैर्यत्र यामि सर्वं त्वमेव तत्।
इत्येष परमार्थोऽपि परिपूर्णोऽस्तु मे सदा॥३॥

Where ever I go through, body, word or mind,
O Lord! Is all your identity (self)
This is a doctrinal fact,
May it always mature in me.

निर्विकल्पो महानन्दपूर्णो यद्वद्भवांस्तथा।
भवत्स्तुतिकरी भूयादनुरूपैव वाङ्मम॥४॥

O Lord! Just like you,
Unambiguous and blissful,
Should be my speech,
Singing your praise (prayers)

भवदावेशतः पश्यन् भावं भावं भवन्मयम्।
विचरेयं निराकाङ्क्षः प्रहर्षपरिपूरितः॥५॥

O Lord! Subsumed in you, I should,
Realize everything verily, as your self,
And ramble, desire-free,
Full of extreme blissful happiness.

भगवन्भवतः पूर्णं पश्येयमखिलं जगत्।
तावतैवास्मि सन्तुष्टस्ततो न परिखिद्यसे॥६॥

O Lord! Let me realize,
The entire world full of you,
Thereby, be satisfied - happy, so that,
You too will not be, bothered after that.

विलीयमानास्त्वय्येव व्योम्नि मेघलवा इव।
भावा विभान्तु मे शश्वत्क्रमनैर्मल्यगामिनः॥७॥

O Lord! Let all worldly objects, appear to me,
Systematically purified, and merging, in you for good,
Like small pieces of clouds,
Vanish into the sky.

Note :
Systematically = resistlessly, hindrance free
Purified = reach clean consciousness
Merge = get disolved in conscience=my own self=Shiva.

स्वप्रभाप्रसरध्वस्तापर्यन्तध्वान्तसन्ततिः।
सन्ततं भातु मे कोऽपि भवमध्याद्भवन्मणिः॥८॥

What uproots, the deep darkness, of ignorance,
With the spread, of its splendour (rays);
May, that unique jewel, Yourself, My Lord!
Be always manifest in front of me, in this very world.

कां भूमिकां नाधिशेषे किं तत्स्याद्यन्न ते वपुः।
श्रान्तस्तेनाप्रयासेन सर्वतस्त्वामवाप्नुयाम्॥९॥

In what condition do you not exist?
What exists, that cannot be (is not) your identity?
So (therefore) O Lord! be effortlessly, available, everywhere,
To me, a sorrowful (by forgetting my own self-You) person.

भवदङ्गपरिष्वङ्गसम्भोगः स्वेच्छयैव मे।
घटतामियति प्राप्ते किं नाथ न जितं मया॥१०॥

O Lord! When at my free will,
I succeed in enjoying,
An embrace with your body;
What, then have I, not conquered.

Note : Then=after this tremendous success.

प्रकटीभव नान्याभिः प्रार्थनाभिः कदर्थनाः।
कुर्मस्ते नाथ नाम्यन्तस्त्वामेव मृगयामहे॥११॥

O Lord! Do appear to us clearly (give us the joy of self realization).
We pester you not, with other prayers.
We are restless, to see You;
And only in search of You.

CHAPTER VII

CONQUEST OF HELPLESSNESS

त्वय्यानन्दसरस्वति
समरसतामेत्य नाथ मम चेतः।
परिहरतु सकृदियन्तं
भेदाधीनं महानर्थम्॥१॥

O Lord! Let my heart (conscience) attain
identicalness with You,
The Ocean of Bliss
And throw away at once,
The great calamity (ignorance) dependant, on
duality.

एतन्मम न त्विदमिति
रागद्वेषादिनिगडदृढमूले।
नाथ भवन्मयतैक्य-
प्रत्ययपरशुः पतत्वन्तः॥२॥

O Lord! This (thing) to me, not that
Such are the shackles of affectation, aversion etc.
May the axe (firm belief of), oneness with you
Fall in the heart (centre) of their (shakles) strong
roots.

गलतु विकल्पकलङ्कावली
समुल्लसतु हृदि निरर्गलता।
भगवन्नानन्दरस-
प्लुतास्तु मे चिन्मयी मूर्तिः॥३॥

O God! Let the reprehensible chains of doubt,
be destroyed,
Let full independance shine in my heart
(conscience)
And let my conscient self,
Be drenched, in waters of delightful God
conciousness (bliss).

रागादिमयभवाण्डक-
लुठितं त्वद्भक्तिभावनाम्बिका तैस्तैः।
आप्याययतु रसैर्मां
प्रवृद्धपक्षो यथा भवामि खगः॥४॥

O Lord! I am weltering in this worldly egg
Made of, affection, aversion, etc.
May the mother - devotional fervour for you,
Nourish me an elixir, making me a full winged
bird. (flying in the sky of conscience चिदाकाश)

त्वच्चरणभावनामृत-
रससारास्वादनैपुणं लभताम्।
चित्तमिदं निःशेषित-
विषयविषासङ्गवासनावधि मे॥५॥

O Lord! May my mind; which has done away with,
The habitual (instintive) desire for attachment to
poisonous (worldly) objects;
Achieve, expertize to taste, the quintessance of,
The nectar, devotion to your lotus feet.

त्वद्भक्तितपनदीधिति-
संस्पर्शवशान्ममैष दूरतरम्।
चेतोमणिर्विमुञ्चतु
रागादिक-तप्तवह्निकणान्॥६॥

O Lord! May this Surya Kant gem, (jasper) my
heart (conscience)
Touched by the rays of the sun - your devotion,
Throw away completely,
The hot embers (impression of desire)
affectation aversion and the like.

Note :
(1) Surya-Kant gem (jasper) believed to create fire when exposed to sun (like a convex lens today)
(2) Affectation, aversion etc. we know, are due to "impressions of unfulfilled desires" in this or old janma.

तस्मिन्पदे भवन्तं
सततमुपश्लोकयेयमत्युच्चैः।
हरिहर्यश्वविरिञ्चा
अपि यत्र बहिः प्रतीक्षन्ते॥७॥

O Lord! I would sing your praises,
All the time, at the super divine place,
Where, Brahma, Vishnu and Indra, even;
Are in wait outside (to receive orders)
or
Are waiting outside (to have a glimpse)
or
Are waiting (since long) outside (to get entry)

भक्तिमदजनितविभ्रम-
वशेन पश्येयमविकलं करणैः।
शिवमयमखिलं लोकं
क्रियाश्च पूजामयी सकलाः॥८॥

Due to ecstacy born of devotional intoxication;
May I, see the entire world as "Lord Shiva",
And all actions as "His adoration",
With these very organs (eyes etc) to my full satisfaction.

मामकमनोगृहीत-
त्वद्भक्तिकुलाङ्गनाणिमादिसुतान्।
सूत्वा सुबद्धमूला
ममेति बुद्धिं दृढीकुरुताम्॥९॥

May the noble lady - Your devotion
Already accepted by my mind (as my ruler)
Produce "Anima" etc siddhis as sons,
And with mature roots strengthen my intellect.

Note : Mind is the Lord of Prana and Apana in yoga. Devotion is the force and guide behind breathing exercises of yoga practice which on production of Anima etc. yogic siddhis successes strengthens the belief; understanding-intellect to perceive the final yogic success oneness with god consciousness. The eight siddhis or yogic achievements are different in Shaivism and elsewhere like —

Shavite Form (Rationalized View)

1. Anima अणिमा - Everything merging (getting lost in consciousness) is weightlessness.
2. Mahima महिमा - Everything existing in conscience making conscience heavy.
3. Lagima लघिमा - Lack of duality in conscience makes conscience light.
4. प्राप्ति - Everything resting (realized) permanantly in conscience Shiva. Is its acquisition.
5. प्राकाम्य - Acceptance of the variablity of nature.
6. ईशित्वं - Individuality of Shivas Lordship
7. काम अवसायत्वं - Becoming free of desire
8. सर्व सहत्वात - Endurance (by yogi). Tolerate the worldly joy and woe.

Other Conception

1. *Body becoming weightless.*
2. *Getting too heavy bodily*
3. *Flying in skies.*
4. *Acquisition of riches etc.*
5. *Making various objects.*
6. *Acquiring kingship on people.*
7. *Fulfilment of desire.*
8. *World tolerating the yogi.*

CHAPTER VIII

REQUEST FOR NOURISHMENT OF SUPER ENERGIES

यः प्रसादलव ईश्वरस्थितो
या च भक्तिरिव मामुपेयुषी।
तौ परस्परसमन्वितौ कदा
तादृशे वपुषि रूढिमेष्यतः॥१॥

A little blessing with the Lord!
Some devotion, come to me,
When will both unite with each other?
And bloom into a wonderous corresponding self.
(consciousness)

Note : (1) corresponding - तादृष = matching with the union of

(conscience) the blessing of Lord ànd devotion of a protege. The result progeny should be a wonderful personality - consciousness. The yoga=union of conscience with intelligence (devotion produces success, siddhi-samadhi.) Conscience = प्रकाश + intelligence = विमर्श, = consciousness = आत्मा = self = चैतन्यमात्मा- freedom of action and knowledge. Think, Think, Think.

त्वत्प्रभुत्वपरिचर्वणजन्मा
कोऽप्युदेतु परितोषरसोऽन्तः।
सर्वकालमिह मे परमस्तु
ज्ञानयोगमहिमादि विदूरे॥२॥

O Lord! The unique delightful, nectar of bliss,
Born of the relish of your "Lordship",
May flourish in my heart, at all times,
Let the greatness of knowledge and yoga (action) rest aside.

Note : Lordship = protectorship over the protected = devotee.

लोकवद्भवतु मे विषयेषु
स्फीत एव भगवन्परितर्षः।
केवलं तव शरीरतयैतान्
लोकयेयमहमस्तविकल्पः॥३॥

O Glorious Lord! Let the thrist for objects,
Flourish, in my heart, like all people,
But I should see everything as your Self,
With all ambiguity (doubt) destroyed.

देहभूमिषु तथा मनसि त्वं
प्राणवर्त्मनि च भेदमुपेते।
संविदः पथिषु तेषु च तेन
स्वात्मना मम भव स्फुटरूपः॥४॥

In all differentiated states; of the body:—
Active awakening, mind involving dream, breathful sleep;
And in the path of knowledgeful consciousness,
O Lord! Let me see you, as my own Self.

Note A : (1) awakening (Jagrat) (2) dream (swapna) (3) sleep (sushupti) (4) knowledgeful consciousness (Turya or Turyatita = samadhi) (5) "Self" is the common primary factor in all these states. When a yogi realizes this, it is called" Aham Paramarsha. अहं परामर्श self realization which is god consciousness (realization): This idea is conveyed by the prayer "Let me see you as my own self" in all differentiative states of the body.

Note B : All these different states relate to the body - The self (soul) "I consciousness" is present as one and the same in all of them. "I" see "I" dream "I" sleep "I" am "I".

निजनिजेषु पदेषु पतन्त्विमाः
करणवृत्तय उल्लसिता मम।
क्षणमपीश मनागपि मैव भूत्
त्वदविभेदरसक्षतिसाहसम्॥५॥

Let the joyful functions of my organs,
Remain involved in their respective objects,
All the same, O Lord, I should have no tolerance even for a moment,
To be deprived of the, "enjoyment of blissful oneness with you".

लघुमसृणसिताच्छशीतलं
भवदावेशवशेन भावयन्।
वपुरखिलपदार्थपद्धते-
र्व्यवहारानतिवर्तयेय तान्॥६॥

O Lord! By virtue of, oneness with your identity,
Concentrating on your, light, soft, white, flawless, cool personality,
I should throw away, completely,
All transactions of objective (dualistic) activity.

Note : (1) Light = free from mayic pride - ego (2) Soft = Joyful to touch (3) White = full of light - consciousness, (4) flawless = clean = holding reflection of the universe, and (5) Cool = destroying worldly fevers, troubles.

विकसतु स्ववपुर्भवदात्मकं
समुपयान्तु जगन्ति ममाङ्गताम्।
व्रजतु सर्वमिदं द्वयवल्गितं
स्मृतिपथोपगमेऽप्यनुपाख्यताम्॥७॥

O Lord! May my self shine as your identity,
May all worlds (earth to Sadashiva) become my limbs
Let all this expansion of duality be forgotten,
Even after coming into the field of my recollection

समुदियादपि तादृशतावका-
ननविलोकपरामृतसम्प्लवः।
मम घटेत यथा भवदद्वया-
प्रथनघोरदरीपरिपूरणम्॥८॥

A deep ditch, has been caused by,
Imperceptibility, of your non-dualistic identity, (by me)
Kindly favour with a nectarine, spate of your appearance,
To fill, and level, it completely.

अपि कदाचन तावकसङ्गमा-
मृतकणाच्छुरणेन तनीयसा।
सकललोकसुखेषु पराङ्मुखो
न भवितास्म्युभयच्युत एव किम्॥९॥

O Lord! A little of your company, sometimes, (occasional)
Becomes a sprinkling of nectar drops, (bliss)
Causing, in me, aversion to worldly, comforts (enjoyments)
I fear deprivation from both.
(Kindly strengthen the first)

Note : Both (1) your, company (oneness) and (2) worldly comforts.

सततमेव भवच्चरणाम्बुजा-
करचरस्य हि हंसवरस्य मे।
उपरि मूलतलादपि चान्तरा-
दुपनमत्वज भक्तिमृणालिका॥१०॥

O birthless Lord ! I a free super swan
Rambling, in the lake of super energy of your lotus feet,
Desire availability of, the lotus stalk, your devotion,
Root, stem and top, for enjoyment of devotional bliss.

Note : (1) Devotional bliss = oneness with you. (2) Lotus rise in a lake-where the lotus feet rise in the lake of Lord's energy (conscience). Knowledge and action (lotus feet) are two derivatives of the consciousness. Lotus stalk is a tasteful eatable. Swans also live in lakes. Only a superswan free from the three impurities (1) I am (2) I do and (3) I possess, which cause worldly dualistic transactions can ramble in this lake of conscience. (1) Root of stalk - entry into conscience = rise of Kundalini. (2) Middle - Centre. The Sushumna nadi Kundalini from heart to forehead. (3) Top satisfaction of yoga success. Kundalini in the top of brain the thousand petaled lotus—Turyatita stage. For details read Kundalini Vijnana Rahasya by Swami Ishwar Swarup Lakshman Joo Maharaj (Printed serially in Malini magazine)

उपयान्तु विभो समस्तवस्तून्यपि
चिन्ताविषयं दृशः पदं च।
मम दर्शनचिन्तनप्रकाशा-
मृतसाराणि परं परिस्फुरन्तु॥११॥

O Lord! Let everything in the world,
Be the object of my conception and observation.
But there they should bloom,
As the essence of your Prakasha and Vimarsha
(conscience and consciousness Shiva and Shakti)

परमेश्वर तेषु तेषु कृच्छ्रे-
ष्वपि नामोपनमत्स्वहं भवेयम्।

न परं गतभीस्त्वदङ्गसङ्गा-
दुपजाताधिकसम्मदोऽपि यावत्॥१२॥

O Great Lord! When multitudes of woes befall me
Let me not be only free of fear,
But I should be full of unlimited joy,
Due to contract with your body (consciousness).

भवदात्मनि विश्वमुम्भितं यद्
भवतैवापि बहिः प्रकाश्यते तत्।
इति यद्दृढनिश्चयोपजुष्टं
तदिदानीं स्फुटमेव भासताम्॥१३॥

O Lord! "This world threaded into (one with) your identity (personality)
Is illumined (made visible) outside (in dualistic form), also through you.
This firm belief understood (realized) by me with great effort
May now be my practical experience (at all times)
(Microcosm विश्वतीर्ण and Macrocosm विश्वमय are only, conscience, Shiva)

CHAPTER IX

CONTROLLING FREEDOM

कदा नवरसार्द्रार्द्र-
सम्भोगास्वादनोत्सुकम्।
प्रवर्तेत विहायान्यन्
मम त्वत्स्पर्शने मनः॥१॥

When shall my mind (consciousness); so zealful to
Have the everfresh dainty communion with you;
Leaving everything else (all other speculations) aside
Get busy, in touching (become one with) you, O Lord.

त्वदेकरक्तस्त्वत्पाद-
पूजामात्रमहाधनः।
कदा साक्षात्करिष्यामि
भवन्तमयमुत्सुकः॥२॥

O Lord! Devoted I am to you alone,
The one treasure I possess, is adoration of your feet
Desirous zealfully of you alone,
When, shall I, see you face to face.

गाढानुरागवशतो
निरपेक्षीभूतमानसोऽस्मि कदा।
पटपटिति विघटिताखिल-
महार्गलस्त्वामुपैष्यामि॥३॥

As a result of unlimited Love for you,
I am, with a desireless mind,
When shall I gate-crash, into your presence
Destroying all impediments (wrong knowledge) enroute.

Note :
wrong knowledge = I am the body not the self (awareness, conscience) living in and giving life to it. (body)

स्वसंवित्सारहृदया-
धिष्ठानाः सर्वदेवताः।
कदा नाथ वशीकुर्यां
भवद्भक्तिप्रभावतः॥४॥

In the heart (essence) of, my conscience,
All deities (of consciousness) live, (stay)
When shall I control them, O Lord!
Through greatness of your devotion.

1. Note the difference between conscience (personality Shiva) and consciousness life (feelings of 8 organs of conception)

Essence of Prakasha (light of conscience) and
Vimarsha (consciousness)
All deities (of understanding) stationed in
my heart
When shall, O Lord! I control (stops their roaming
about) them
Through the magnanimity (intensity) of devotion
to you.

Note :

(1) Life is चैतन्यं = Awareness=consisting of Prakasha (conscience) and vimarsha (consciousness). This awareness works through eight dieties = agents (1) touch) (2) taste (3) smell (4) sight (5) smell (6) mind (desire) (7) Buddhi-intellect (discrimination) and (8) ego (desireful "I"). They roam in the world and get involved in their objects. They require to be controlled so that they do-not work as servants of the outer body for gratification of carnal desires. But they should work with proper discrimination for the service of the innerself- Lord Shiva for the good of all humanity. This is the teaching of Shaivism.

Prakash Shiva (conscience light the innermost identity of self) and vimarsha (consciousness) the understanding, discriminating energy) shakti of Shiva are complimentary to each other. They are simultaneously two faces of the one and the same coin. They are co-existent as fire and heat. Shiva and Shakti Truth and Truthfulness are one and only one. Shiva without Shakti is innert as a body is dead as soon as consciousness leaves it. The other thirty four categories are the same in different forms as gold ornaments are gold in different shapes. All the thirtysix categories together make the world the outer form of Shiva-conscience. When conceived, understood they are nothing but conscience reached through consciousness. So all this is only Shiva and Shiva alone. Shiva resides in everything and everything resides in Shiva. He who understands realizes - this; is a man with his mission achieved.

कदा मे स्याद्विभो भूरि
भक्त्यानन्दरसोत्सवः।
यदालोकसुखानन्दी
पृथङ्नामापि लप्स्यते॥५॥

O Omnipresent Lord! when shall I fully acquire,
The festivity of the enjoyment, of devotional
nectar (bliss),
When this variously named objective world,
Will be known as made of blissful radiance of
conscience

ईश्वरमभयमुदारं
पूर्णमकारणमपह्नुतात्मानम्।
सहसाभिज्ञास्य कदा
स्वामिजनं लज्जयिष्यामि॥६॥

Majestic, fearless, bountious
Replete, causeless, secretive-self,
My own Master, O Lord, you are;
When, shall I suddenly recognise and moderate
you.

कदा कामपि तां नाथ
तव वल्लभतामियाम्।
यया मां प्रति न क्वापि
युक्तं ते स्यात्पलायितुम्॥७॥

When, O Lord! Shall I achieve
Your wonderful loveworthiness (bliss-worthiness),
So that it will not be proper for you
To run away (hide) from me at all.

तत्त्वतोऽशेषजन्तूनां
भवत्पूजामयात्मनाम्।
दृष्ट्यानुमोदितरसा-
प्लावितः स्यां कदा विभो॥८॥

When, O Omnipresent Lord! Seeing all people
Performing your puja, in a real sense,
Shall I be very happy
Flooded with blissful nectar.

or
O Lord! In reality all people,
Worship, you alone, in all actions
When, shall I realize this,
And be flooded in blissful nectar.
or
O Lord! When shall I see, the reality,
All people worshipping only you,
And be really happy
Drenched in tranquillity.

ज्ञानस्य परमा भूमि-
र्योगस्य परमा दशा।
त्वद्भक्तिर्या विभो कर्हि
पूर्णा मे स्यात्तदर्थिता ॥९॥

The pinnacle of knowledge,
The supreme stage of yoga,
Is, O Omnipresent Lord! devotion to you,
When shall my longing for it, reach fulfilment (accomplishment)

सहसैवासाद्य कदा
गाढमवष्टभ्य हर्षविवशोऽहम्।
त्वच्चरणवरनिधानं
सर्वस्य प्रकटयिष्यामि ॥१०॥

When shall I, O Lord, attain suddenly (by your grace)
The treasure, of your sacred feet,
Holding them fast, get blissful joy
And show them to all.

Note : (1) Sacred Feet = (knowledge of universal self and his service (action)

परितः प्रसरच्छुद्ध-
त्वदालोकमयः कदा।
स्यां यथेश न किञ्चिन्मे
मायाच्छायाबिलं भवेत् ॥११॥

O Sovereign Lord! When shall I be full of,
Your omnipresent, genuine, conscient radiance
So that nothing of mine, gets polluted
By the darkness of dualistic illusion. (Maya)

Note : (1) Nothing of mine = mind, intellect, eyes, ears etc. (2) darkness = ignorance of self

आत्मसात्कृतनिःशेष-
मण्डलो निर्व्यपेक्षकः।
कदा भवेयं भगवं-
स्त्वद्भक्तगणनायकः ॥१२॥

When, O Lord! Becoming desireless by,
Making (realizing) all things, as,
One with my conscient self (you)
Shall I become a leader of your devotees.

Note : All things : from Sadashiva to earth, individually and collectively.

नाथ लोकाभिमानाना-
मपूर्वं त्वं निबन्धनम्।
महाभिमानः कर्हि स्यां
त्वद्भक्तिरसपूरितः ॥१३॥

O Lord! you are the, Causa-sine-qua-non,
Of ego in all people,
When shall I possess the super ego
Full with the qualification, your devotion.

Note : (1) All people = Sadashiva to man as subjects प्रमाता (individual) (2) I possess, "I" do, "I" am big-small etc. "I" is the highest and lowest common factor of all. When "I" exists the world exists. What remains if "I" does not exist. So realize "I" अहं "Aham" means the whole world A to Z both inclusive "I" the super ego is God in man. "You yourself minus desire are God". Desire means craving for what we do not have. Craving

to know and reach his original self is the weakness - cover, taken by Shiva to become a beast शिवेव गृहीत पशुभाव: Remove this blemish of craving-desire and you are a realized soul "आत्मा". This is what is meant by "When shall I possess the super ego" "I" free from desire, in this shloka.

अशेषविषयाशून्य-
श्रीसमाश्लेषसुस्थितः।
शयीयमिव शीताङ्घ्रि-
कुशेशययुगे कदा॥१४॥

O Lord! When shall I be resting (sleeping)
On the pair of your cool lotus feet (as my bed)
Happy in the embrace of goddess luxmi
(Devotional opulence)
Replete with all objects of enjoyment.

भक्त्यासवसमृद्धाया-
स्त्वत्पूजाभोगसम्पदः।
कदा पारं गमिष्यामि
भविष्यामि कदा कृती॥१५॥

O Lord ! Enjoying the opulance of your puja,
Elated (intoxicated) by devotional liqueur,
When shall I reach its pinnacle (oneness with you)
Satisfied, all desires fulfilled. ((desireless),

आनन्दबाष्पपूर-
स्खलितपरिभ्रान्तगद्गदाक्रन्दः।
हासोल्लासितवदन-
स्त्वत्स्पर्शरसं कदाप्स्यामि॥१६॥

O Lord ! When shall I attain for good
The charm, of your ambrosial touch (oneness),
Causing, a flow of joyful tears, blearing my sight,
Inarticulate wonderstruck cries, and laughful
blooming face.

पशुजनसमानवृत्ता-
मवधूय दशामिमां कदा शम्भो।
आस्वादयेय तावक-
भक्तोचितमात्मनो रूपम्॥१७॥

O, Auspicious Lord! Discarding this stage,
Where actions befit beastly people.
When shall I enjoy, my own identity,
Befitting your devotees.

लब्धाणिमादिसिद्धि-
र्विगलितसकलोपतापसन्त्रासः।
त्वद्भक्तिरसायनपान-
क्रीडानिष्ठः कदासीय॥१८॥

Attaining eight yogic achievements Anima etc.
With all woe and worry destroyed
When shall I be absorbed in the game
Tasting your devotional elixir.

नाथ कदा स तथाविध
आक्रन्दो मे समुच्चरेद् वाचि।
यत्समनन्तरमेव
स्फुरति पुरस्तावकी मूर्तिः॥१९॥

O Lord! When shall such a humble but strong.
Request (prayer), come out of my mouth
As will spontaneously cause, Your gleeful
Blissful appearance shine in front of me.

गाढगाढभवदङ्घ्रिसरोजा-
लिङ्गनव्यसनतत्परचेताः।
वस्त्ववस्त्विदमयत्नत एव
त्वां कदा समवलोकयितास्मि॥२०॥

With a heart, ardently desirous to embrace your lotus feet
When shall I effortlessly have a clear perception,
That this universe of positive and negative existence.
Is totally included in Yourself, O Lord!

Din's request on completion of this chapter

Sure I am, My Lord! Bless me, you will
Your good promise, break never, you will
This delay, again and again, does me kill
When, when, Gurudev, grace me, you will.
"Din"

CHAPTER X

BREAK IN THE CONTINUITY OF ONENESS WITH GOD

न सोढव्यमवश्यं ते जगदेकप्रभोरिदम्।
माहेश्वराश्च लोकानामितरेषां समाश्च यत्॥१॥

O! The one master of the universe,
Verily you should not tolerate,
That, we, your Lordship's devotees,
Also remain, (ignorant), like other people.

ये सदैवानुरागेण भवत्पादानुगामिनः।
यत्र तत्र गता भोगांस्ते कांश्चिदुपभुञ्जते॥२॥

O Lord, They who with true devotion,
Always, follow your feet (conscience and consciousness)
Enjoy unique transcedental pleasures,
In whatever stage they are.

Note : 1. Conscience and consciousness = light and awareness. The two ingredients of self-identity-life Shiva, denoting unqualified-independent-sovereign knowledge and action. (चैतन्यमात्मा=Ist (basic) Shiv Sutra.
2. Transcendental pleasures=Blissful stages of yoga.

भर्ता कालान्तको यत्र भवांस्तत्र कुतो रुजः।
तत्र चेतरभोगाशा का लक्ष्मीर्यत्र तावकी॥३॥

How can there be any affliction
Where, you (Shiva) the killer of death, protects?
What, want of any enjoyment is possible,
Where your (devotional) opulance (Laxmi) exists?

क्षणमात्रसुखेनापि विभुर्येनासि लभ्यसे।
तदैव सर्वः कालोऽस्य त्वदानन्देन पूर्यते॥४॥

O Lord! Whosoever has found (realized) you the omnipresent Lord,
Even for a moment, happily (easily);
All his time is full of pure bliss
From that very moment.

Note :
(1) happily = easily = due to your supermost blessing Shakti Pata
(2) moment = Samadhi time, blessed time of oneness with Lord
(3) Omnipresent finding = realizing God in everything and everything in God.

आनन्दरसबिन्दुस्ते चन्द्रमा गलितो भुवि।
सूर्यस्तथा ते प्रसृतः संहारी तेजसः कणः॥५॥

बलिं यामस्तृतीयाय नेत्रायास्मै तव प्रभो।
अलौकिकस्य कस्यापि माहात्म्यस्यैकलक्ष्मणे॥६॥

The moon manifest in this world,
Is a drop out of your blissful nectar
And the sun a particle
Coming out of your destructive lustre;
I offer myself, as sacrifice,
On this your third eye, O Lord!

Which marks out your,
Supernatural, unusual, unique, grandeur.

तेनैव दृष्टोऽसि भवद्दर्शनाद्योऽतिहृष्यति।
कथञ्चिद्यस्य वा हर्षः कोऽपि तेन त्वमीक्षितः॥७॥

The devotee who on seeing you
Becomes extremely joyful, has realized you; and,
He who has unusual joy somehow,
Has also realized you, O Lord!

येषां प्रसन्नोऽसि विभो यैर्लब्धं हृदयं तव।
आकृष्य त्वत्पुरात्तैस्तु बाह्यमाभ्यन्तरीकृतम्॥८॥

O Omnipresent Lord! with whom you are satisfied
They have, acquired your (illuminative and
deliberative conscience) heart
Extricate the exterior, (world) from your
consciousness,
And subsume it in the interior (Conscience).

Note : Conscience is the reality and consciousness its quality energy. The yoga (joining) is the subsumming consciousness-energy Shakti into conscience truth-Shiva.
This is Shiva-Shakti=Samagam-marriage-Shivratri.

त्वदृते निखिलं विश्वं समदृग्यातमीक्ष्यताम्।
ईश्वरः पुनरेतस्य त्वमेको विषमेक्षणः॥९॥

O Lord! All the world, other than you.
Is seen (and sees) with balancing (two dualistic)
eyes.
But you its only owner (lord) possess,
Three (duality destroyed) eyes. (you see uniformly
all as one)

आस्तां भवत्प्रभावेण विना सत्तैव नास्ति यत्।
त्वद्दूषणकथा येषां त्वदृते नोपपद्यते॥१०॥

O Lord! Let alone the reality, they, (atheists,
dualists),
Cannot even exist without your magnanimity
They cannot talk your censure, even,
Without your existence (consciousness)

Note : When the atheists say "God does not exist". First they establish "God" conscience and then say "does not exist". And this "does not exist" also can be uttered, proclaimed, only after due consideration = consciousness. So both god-conscience and his energy consciousness are self proved.

बाह्यान्तरान्तरायालीकेवले चेतसि स्थितिः।
त्वयि चेत्स्यान्मम विभो किमन्यदुपयुज्यते॥११॥

O Omnipresent Lord! If, I have you (oneness with
you)
Established in my heart. (conscience)
Free from; the external desires (disturbances) and
internal ideas (joy, woe)
What other objective can there be,
for me to achieve.

अन्ये भ्रमन्ति भगवन्नात्मन्येवातिदुःस्थिताः।
अन्ये भ्रमन्ति भगवन्नात्मन्येवातिसुस्थिताः॥१२॥

O Lord! Some wander, full of woe,
In their person (body)
Others, ramble joyfully
In their integrity (conscience)

or

O Lord! Some living in their person (body)
Wander woeful in wilderness;
Others living in Consciousness,
Recreate in pleasure and blissfulness.
He who says "alas" lives in hell, all the time.
He who says "What then", lives in heaven,
now and here.

Sharika Devi Ji

अपीत्वापि भवद्भक्तिसुधामनवलोक्य च।
त्वामीश त्वत्समाचारमात्रात्सिद्ध्यन्ति जन्तवः॥१३॥

Without drinking the nectar of your devotion,
Without seeing (realizing-subsumming in) you
People get success (blissful peace)
Simply by news (talk) about you, My Lord!

भृत्या वयं तव विभो तेन त्रिजगतां यथा।
बिभर्ष्यात्मानमेवं ते भर्त्तव्या वयमप्यलम्॥१४॥

Like you, support nourish, O Lord!
The three worlds, as your own self;
We being your dependants, vassals,
Deserve full support and protection from you.

परानन्दामृतमये दृष्टेऽपि जगदात्मनि।
त्वयि स्पर्शरसेऽत्यन्ततरमुत्कण्ठितोऽस्मि ते॥१५॥

My Lord! Even after realizing you,
The universal self, nectar of super bliss;
I am so exceedingly desireful to
Enjoy the charm of touching (embracing) you
(getting merged in you).

देव दुःखान्यशेषाणि यानि संसारिणामपि।
धृत्याख्यभवदीयात्मयुतान्यायान्ति सह्यताम्॥१६॥

All possible torment and torture,
Become tolerable by the worldly people,
O Endurance named, playful Lord!
Because they are connected with you. (conscience)

सर्वज्ञे सर्वशक्तौ च त्वय्येव सति चिन्मये।
सर्वथाप्यसतो नाथ युक्तास्य जगतः प्रथा॥१७॥

O Lord! Your conscient identity (self)
Being omniscient and omnipotent
Is the real cause of this altogether baseless world,
Being luminously existant (as it is like you).

त्वत्प्राणिताः स्फुरन्तीमे गुणा लोष्टोपमा अपि।
नृत्यन्ति पवनोद्धूताः कार्पासपिचवो यथा॥१८॥

यदि नाथ गुणेष्वात्माभिमानो न भवेत्ततः।
केन हीयेत जगतस्त्वदेकात्मतया प्रथा॥१९॥

O Master! Only enlivened by you,
These, earthly organs (of the body) move,
And dance like cotton fragments,
Blown by gushing winds,
Now, if the body organs, did not have,
The ego of self consciousness (perception of I),
Who would leave, unicentral God consciousness,
(For the differentiated field of these organs)

वन्द्यास्तेऽपि महीयांसः प्रलयोपगता अपि।
त्वत्कोपपावकस्पर्शपूता ये परमेश्वर॥२०॥

Adorable also are the highly qualified,
Who though destroyed (by you),
Have been sanctified O great God!
By the touch of fire, your anger.

महाप्रकाशवपुषि विस्पष्टे भवति स्थिते।
सर्वतोऽपीश तत्कस्मात्तमसि प्रसराम्यहम्॥२१॥

You being super illumination incarnate,
Evident universal light, everywhere,
Why even then, O great Master,
Do I wander in darkness, here and there.

अविभागो भवानेव स्वरूपममृतं मम।
तथापि मर्त्यधर्माणामहमेवैकमास्पदम्॥२२॥

O Lord! you the individable one,
Are verily my own nectarous (blissful) identity;
Why do I still depend only
On the qualities (birth and death) of mortal beings?

महेश्वरेति यस्यास्ति नामकं वाग्विभूषणम्।
प्रणामाङ्कश्च शिरसि स एवैकः प्रभावितः॥२३॥

O Great Lord ! your sacred name "Maheshwara"
Ornamentation of the tongue,
"A scar on forehead caused by bowing"
He who has these alone is (your) blessed
(devotee).

सदसच्च भवानेव येन तेनाप्रयासतः।
स्वरसेनैव भगवंस्तथा सिद्धिः कथं न मे॥२४॥

True-Untrue, (existing non-existing)
Both are verily only you, O Lord!
Why then effortlessly automatically,
Am I not successful? (realized, one with you)

शिवदासः शिवैकात्मा किं यन्नासादयेत्सुखम्।
तर्प्योऽस्मि देवमुख्यानामपि येनामृतासवैः॥२५॥

What blissful pleasure, cannot be achieved, by
A vassal (devotee) of Shiva, identical with Him,
So I am fit to be served, nectarine liqueur,
Even by the leading gods, Brahma etc.

हृन्नाभ्योरन्तरालस्थः प्राणिनां पित्तविग्रहः।
ग्रससे त्वं महावह्निः सर्वं स्थावरजङ्गमम्॥२६॥

Stationed in-between, the heart and the navel,
A great bilious heat, inside beings,
O terrible fire, O Lord!
Everything, sentient-insentient, you devour.

CHAPTER XI

CONFIRMATION OF REALIZATION

जगदिदमथ वा सुहृदो
बन्धुजनो वा न भवति मम किमपि।
त्वं पुनरेतत्सर्वं
यदा तदा कोऽपरो मेऽस्तु॥१॥

This world, friends, relatives and others,
No one is mine,
Since you, My Lord! are all to me,
Who else should there be?

स्वामिन्महेश्वरस्त्वं साक्षात्सर्वं जगत्त्वमेवेति।
वस्त्वेव सिद्धिमेत्विति याच्ञा तत्रापि याच्ञैव॥२॥

O Master! Thou art the Almighty Lord;
Verily all this world is your clear identity
Thus the prayer, "Let this alone become a success
(achievement)
Remains but a prayer only.

त्रिभुवनाधिपतित्वमपीह य-
त्तृणमिव प्रतिभाति भवज्जुषः।
किमिव तस्य फलं शुभकर्मणो
भवति नाथ भवत्स्मरणादृते॥३॥

To your true devotees, O Lord! sovereignty,
Over the three worlds, looks like a blade of grass.
What fruit other than, your remembrance,
These people of virtuous deeds can need?

येन नैव भवतोऽस्ति विभिन्नं
किञ्चनापि, जगतां प्रभवश्च।

त्वद्विजृम्भितमतोऽद्भुतकर्म-
स्वप्युदेति न तव स्तुतिबन्धः॥४॥

Since nothing exists separate from you, O Lord!
The creator of all worlds also is your expansion (doing)
So there is no question even, of praising you;
Of such wonderful deeds (creation etc.)
(Your deeds are your praise itself)

त्वन्मयोऽस्मि भवदर्चननिष्ठः
सर्वदाहमिति चाप्यविरामम्।
भावयन्नपि विभो स्वरसेन
स्वप्नगोऽपि न तथा किमिव स्याम्॥५॥

With devotional sentiments, I am,
One with you, busy in your worships
All the time, without a break, My Lord,
Why on earth, I am not, automatically the same, in dreams too !

ये मनागपि भवच्चरणाब्जो-
द्भूतसौरभलवेन विमृष्टाः।
तेषु विस्त्रमिव भाति समस्तं
भोगजातममरैरपि मृग्यम्॥६॥

O Lord! They who have had even a slight touch,
Of the fragrance, coming out of your lotus feet;
Enjoyments, longed for, by deities even,
Are as good as, stink for them.

हृदि ते न तु विद्यतेऽन्यदन्य-
द्वचने कर्मणि चान्यदेव शंभो।
परमार्थसतोऽप्यनुग्रहो वा
यदि वा निग्रह एक एव कार्यः॥७॥

O Shambhu Great Lord! You never have
One thing in mind, other in speech and yet another in action;
So for me, your true, straightforward devotee,
Kindly have grace or curse but only one.

Note : Grace = remember God
Curse : forget God

मूढोऽस्मि दुःखकलितोऽस्मि जरादिदोष-
भीतोऽस्मि शक्तिरहितोऽस्मि तवाश्रितोऽस्मि।
शम्भो तथा कलय शीघ्रमुपैमि येन
सर्वोत्तमां धुरमपोज्झितदुःखमार्गः॥८॥

Stupid, engulfed in sadness,
Frightened by old age, death and what not.
Powerless to do, what I would like to,
(Your service through humanity;)
But fully surrendered to you - at your mercy, am I.
O destroyer of all evil, Lord Shambhu,
Kindly do something so that
I achieve the supreme stage all at once
Throwing away, these, highways to misery.

Note :
1. All at once = Through Shambhopaya means
2. Highways = 3 Malas, I am, I do, I possess
3. Misery = miserable worldly life.

त्वत्कणदिशमधिशय्य महार्घभाव-
माक्रन्दितानि मम तुच्छतराणि यान्ति।
वंशान्तरालपतितानि जलैकदेश-
खण्डानि मौक्तिकमणित्वमिवोद्वहन्ति॥९॥

O Lord my weak entreaties, addressed to you,
Attain priceless value only on reaching the range of your ears,
Just as a droplet of rain falling into a bamboo tree
Becomes a precious pearl (as they say)

किमिव च लभ्यते बत न तैरपि नाथ जनैः
क्षणमपि कैतवादपि च ये तव नाम्नि रताः।
शिशिरमयूखशेखर तथा कुरु येन मम
क्षतमरणोऽणिमादिकमुपैमि यथा विभवम्॥१०॥

O Lord! What on earth,
Do they not but achieve,
Who repeat your name even
Fraudulently just for a moment?
O Crescent crowned One,
Do some such thing for me,
So that escaping the clutches of death,
I attain the splendour of eight yogic achievements.

Note : In Shaivism, yogic achievements are not supernatural powers like flying in the sky or getting unrealistic powers not accepted rational by common sense. Here the powers are as under :-

The siddhis here are dependant on achievement of mental oneness with nature God - Lord Shiva described by Kshemaraja in the explanation (Tika of the ninth shloka of the 7th Chapter of this very book) :

1. Anima अणिमा; 2. Mahima महिमा; 3. Leghima लघिमा; 4. Prapti प्राप्ति; 5. Prakamya प्राकाम्य; 6. Lordship ईशित्व; 7. सर्वसहत्वं Endurance; 8. काम अवसायत्व Desireless

The achievemtn of these qualities is the supersuccess of Shaivism otherwise magicious even perform wonderful tricks, that is only commercialism not yoga.

Shaivism is mental training in tune with nature for the service of all.

शम्भो शर्व शशाङ्कशेखर शिव त्र्यक्षाक्षमालाधर
श्रीमन्नुग्रकपाललाञ्छन लसद्भीमत्रिशूलायुध।
कारुण्याम्बुनिधे त्रिलोकरचनाशीलोग्रशक्त्यात्मक
श्रीकण्ठाशु विनाशयाशुभभरानाधत्स्व सिद्धिं पराम्॥११॥

O! Bestower of greatness, O! torture to the sinful,
O! Crescent Crowned Lord, O! bliss incarnate,
O! Three eyed Lord! O! Wearer of garlands,
O! Wealth of salvation, O! Terrible one with skulls as a symbol
O! Holder of a dangerous, shineful trident as your weapon,
O! Ocean of compassion, O! Creator of the three worlds,
O! Awe inspiring, all powerful Lord,
O! Shree Kantha (Shiva), destroy all my sins at once,
And grant me, success ultimate (oneness with you).

तत्किं नाथ भवेन्न यत्र भगवान्निर्मातृतामश्नुते
भावः स्यात्किमु तस्य चेतनवतो नाशास्ति यं शङ्करः।
इत्थं ते परमेश्वराक्षतमहाशक्तेः सदा संश्रितः
संसारेऽत्र निरन्तराधिविधुरः क्लिश्याम्यहं केवलम्॥१२॥

What on earth, does, O Lord, exist,
Of which you Almighty, are not the creator,
Can there be any subjects
Which Shankara the super deity, does not command.
Thus having full faith on, (taken total refuge in)
Thy limitless powers, My Master!
What a pity, I suffer, in this world,
From incessant mental agony (separation from you).

Subjects = All sentient beings from ordinary man to Sadashiva. The seven subjects discussed under shloka ch.12 No.8.

यद्यप्यत्र वरप्रदोद्धततमाः पीडाजरामृत्यवः
एते वा क्षणमासतां बहुमतः शब्दादिरेवास्थिरः।
तत्रापि स्पृहयामि सन्ततसुखाकाङ्क्षी चिरं स्थास्नवे
भोगास्वादयुतत्वदङ्घ्रिकमलध्यानाग्रयजीवातये॥१३॥

O Bestower of booms! Leave aside, pain, old age, and death,
The frightening, unbearable features of life, here;

Even the all round desired enjoyments of five sense organs,
Sound touch, sight, taste and smell are transient,
In such conditions, I desirous of,
Everlasting conceivable splendour, do request for,
Permanent, blissful enjoyment of a conscient life,
Along with meditation (awareness) on your lotus feet.

हे नाथ प्रणतार्तिनाशनपटो श्रेयोनिधे धूर्जटे
दुःखैकायतनस्य जन्ममरणत्रस्तस्य मे साम्प्रतम्।
तच्चेष्टस्व यथा मनोज्ञविषयास्वादप्रदा उत्तमाः
जीवन्नेव समश्नुवेऽहमचलाः सिद्धीस्त्वदर्चापरः ॥१४॥

O Master! O expert destroyer of the woes of your refugees (devotees)
O! Treasure of Opulance, O, Ocean of bliss,
O, matted haired one
Now for me; who has become an abode of troubles only,
And am frightened by birth and death,
Kindly ensure that in this very life,
I attain permanant self revealing success,
Which betows enjoyment of beautiful objects
By virtue of being engrossed, in your worship (oneness)

नमो मोहमहाध्वान्त-
ध्वंसनानन्यकर्मणे।
सर्वप्रकाशातिशय-
प्रकाशायेन्दुलक्ष्मणे ॥१५॥

Obeisance to him, who is always active,
In destroying the dense darkness of delusion.
Whose lustre is brighter than any other brightness
And who has a crescent, as a mark of identification.

CHAPTER XII

REVELATION OF THE SECRET

सहकारि न किञ्चिदिष्यते
भवतो न प्रतिबन्धकं दृशि।
भवतैव हि सर्वमाप्लुतं
कथमद्यापि तथापि नेक्षसे ॥१॥

O Lord! To realize you openly (fully),
No help is required, nor does a barrier exist,
Since all this is pervaded by you.
Why are you not discernible, even now?

अपि भावगणादपीन्द्रिय-
प्रचयादप्यवबोधमध्यतः।
प्रभवन्तमपि स्वतः सदा
परिपश्येयमपोढविश्वकम् ॥२॥

O God! May I be; seeing you, automatically, everywhere,
Openly apparent, in all objects perceived and
In all my organs of perception (eyes, ears etc.)
Also in my conciousness (where conscience shines-perceives - my own self);
After discarding all dualistic sentiments (feelings) for good.

Note : Here the aspirant wants to (1) be able to discard, throw away, get rid of all dualistic sentiments and (2) then be able to see-realize god automatically simultaneously in the (1) seer (conscience-his own self) (2) the organs of perception through whom he sees and (3) what he sees (the object) as one. Naturally unless the (observer), the organs of seeing, and the seen, all the three are consolidated in the seer, no seeing (observation) (realization) can take place. Let us see this process in detail.

For seeing a jar what hapens.

The observer feels there is something in front of him. (1) He wants to observe what it is (2) His perceiving energy - power of observation goes from him to the jar, brings back impressions informs his conscience-thinking capacity of the impression with myraids of impressions existing in its store and when this impression of the jar, matches with the impression of the jar in his store, he calls out that the object he has seen is a jar. All this process takes place in the fraction of a second and unless the observer, observing means and the object observed, merge into one the action is not complete. This is the meaning of this shaloka. The observer, seer, is the I consciousness that matters. This conscience is God and the consciousness his energy. Being aware of this I - conscience is the realization of self-shiva inside us. Unless it were Prakasha-Shiva, no observation Vimarsha of the jar could take place. Understand?

This astonishment has caught the author also and he says next.

कथं ते जायेरन्कथमपि च ते दर्शनपथं
व्रजेयुः केनापि प्रकृतिमहताङ्केकन खचिताः।
तथोत्थायोत्थाय स्थलजलतृणादेरखिलतः
पदार्थाद्यान्सृष्टिस्त्रवदमृतपूरैर्विकिरसि॥३॥

O Lord! (great devotees) whom you elevate and elevate
Through all objects : space, water, (even) blades of grass and the like (air and smell)
Existence where-of causes (for them)
Gushing flow of (conscienceful) ambrosia;
I wonder how such people are born;
And what brings them into the field of vision,
Surely they are stamped (marked out) (shining)
By a glorious nature (character) (soft temper)

(This shloka is an exact description of our respected Gurudev Bhagwan Ishwar Swarup)

Note :

(1) From one stage to another higher and so on.

(2) All objects connect them to you (God) through consciousness.

(3) There are five objects—sound, touch, sight, taste and smell represented by space (either) air, fire (light) water and earth (solids). In the shloka space, water and solid (blade of grass) are mentioned. So "etc." or "and the like" represent fire (light) and smell.

(4) Ambrosia = Never dying, ever present, conscience, god, innerself.

(5) कथं = "How" means surprise.

(6) As a result of what past magnanimous actions, deeds.

(7) What qualification-mark of identification.

(8) Makes them so famous in the world.

साक्षात्कृतभवद्रूपप्रसृतामृततर्पिताः।
उन्मूलिततृषो मत्ता विचरन्ति यथारुचि॥४॥

Satiated by the nectarine flow,
Out of the realization of your identity (their own self)
With desires uprooted
Overjoyed; they ramble whereever they like.

न तदा न सदा न चैकदे-
त्यपि सा यत्र न कालधीर्भवेत्।
तदिदं भवदीयदर्शनं
न च नित्यं न च कथ्यतेऽन्यथा॥५॥

Neither then, nor always, not once even,
Where, realization is not (cannot) be time bound,
O Lord! such a realization of you,
Is neither ever existing nor can it be called otherwise (non-existent).

What is eternal, with no beginning (start) and no end (destruction), which is always constantly existing has no bindings of time. So realization of Truth, God, Self being always present, there is no question of its being bound in "then", "always", or "once again".

Establishing "God consciousness" as a Constant, ever existing fact (but invisible due to one's own weak eyes, blurred by three dirts he requests.

त्वद्विलोकनसमुत्कचेतसो
योगसिद्धिरियती सदास्तु मे।
यद्विशेयमभिसन्धिमात्रत-
स्त्वत्सुधासदनमर्चनाय ते।।६।।

O Lord! Having a heart (deep internal desire),
restless to see you (permanantly)
I request for, but, one yogic (transcendental)
success,
The moment I desire worshipping you,
I should get entry into your palacial abode,
(conscient bliss)

निर्विकल्पभवदीयदर्शन-
प्रासिफुल्लमनसां महात्मनाम्।
उल्लसन्ति विमलानि हेलया
चेष्टितानि च वचांसि च स्फुटम्।।७।।

Exalted souls whose hearts blossom.
By realization of your blissful personality,
Shine automatically with clean (flawless),
Clear, demeanour and language.

भगवन्भवदीयपादयो-
र्निवसन्नन्तर एव निर्भयः।
भवभूमिषु तासु तास्वहं
प्रभुमर्चेयमनर्गलक्रियः।।८।।

I would perform your Puja,
In all worldly conditions—stages,
Fearlessly, without any hindrance,
Living inside your (sacred) feet.

Note :

(1) Puja - Surrender myself and be aware of god consciousness.
(2) Stages - spiritual systematic stages (degrees) of subjectivity from beasthood to Shiva. They are :
   (i) सकल प्रमाता - General worldliness. Body known as self. The three Mala present as full covers, birth and death perpetual.
   (ii) प्रल्याकलप्रमाता - Karam Mala. Conception of doership gone. After death no birth till the next creation. Then start yoga a new.
   (iii) विज्ञानाकल प्रमाता - Mayi Mal also gone. No coming back. further progress guaranteed.
   (iv) मन्त्र प्रमाता - Start of ego merging into self. Realization of self, as universe and universe as self equal simultaneously. "This I am" "I am this"
   (v) मन्त्रेश्वर प्रमाता - Ego and universe seen different but stress on this. "This I am".
   (vi) मन्त्रमहेश्वर प्रमाता - Universe realized as self one and the same "I am this" stress on I.
   (vii) शिव प्रमाता - Self as Shiva, fully merged, It is, as it is, no separation, no realization, Time also desolved. भैरव-घोर-चण्ड काली दशा stage.
(3) Two feet - (i) Knowledge of self as Shiva and (ii) Action - all action for good of universe in general and mankind in particular.

भवदङ्घ्रिसरोरुहोदरे
परिलीनो गलितापरैषणः।
अतिमात्रमधूपयोगतः
परितृप्तो विचरेयमिच्छया।।९।।

Engrossed in the centre of your feet;
With all other desires calmed down,
Contented by drinks of blissful self consciousness
I want to roam and ramble as I please, My Lord!

यस्य दम्भादिव भवत्पूजासङ्कल्प उत्थितः।
तस्याप्यवश्यमुदितं सन्निधानं तवोचितम्।।१०।।

He who even fraudulently, My Lord!
Had a desire to adore (worship) you,
Did (surely) certainly achieve,
A befitting presence before you.

भगवन्नितरानपेक्षिणा
नितरामेकरसेन चेतसा।

सुलभं सकलोपशायिनं
प्रभुमातृप्ति पिबेयमस्मि किम्॥११॥

My Lord ! Having, no other longing at all,
With a heart, intensely desirous, of only you
Who pervades, the entire universe, and is
easily found;
Shall, I ever, drink (realize) you to satisfaction.

त्वया निराकृतं सर्वं हेयमेतत्तदेव तु।
त्वन्मयं समुपादेयमित्ययं सारसंग्रहः॥१२॥

Separate from you, O Lord !
All this objective world is, abdicable,
But, one with you, it is fully acceptable,
This is, the quintessence of our creed (Shavism)

भवतोऽन्तरचारि-भावजातं
प्रभुवन्मुख्यतयैव पूजितं तत्।
भवतो बहिरप्यभावमात्रा
कथमीशान भवेत्समर्च्यते वा॥१३॥

This objective world, inseparable from
(moving inside) you
Is worshipped, like you, as the chief, (by realized
souls)
(If it were) separate from you,
How could it exist, and be worshipped.

निःशब्दं निर्विकल्पं च निर्व्याक्षेपमथानिशम्।
क्षोभेऽप्यध्यक्षमीक्षेयं त्र्यक्ष त्वामेव सर्वतः॥१४॥

O Three eyed Lord ! I must see (realize)
Only you - the utterless, unchangable, clean,
conscient-resplendance,
Always, everywhere, fully, without any hinderance,
Even in the agitated state of worldly give and take.

प्रकटय निजधाम देव यस्मिं-
स्त्वमसि सदा परमेश्वरीसमेतः।
प्रभुचरणरजःसमानकक्ष्याः
किमविश्वासपदं भवन्ति भृत्याः॥१५॥

O Luminous Lord ! Kindly manifest your abode
(of consciousness)
Where you live permanantly with Parameshvri
(Her Sovereign Luxurious Ladyship)
Cannot a slave, as good as,
The dust of his masters feet be trust worthy

दर्शनपथमुपयातोऽप्यपसरसि
कुतो ममेश भृत्यस्य।
क्षणमात्रकमिह न भवसि
कस्य न जन्तोर्दृशोर्विषयः॥१६॥

O Lord ! Why, do you slip away, even after
Coming into the vision field of your slave (me).
To whom do you not appear
For a little moment, in this world?
(I am your devotee-slave I should get more time)

ऐक्यसंविदमृताच्छधारया
सन्ततप्रसृतया सदा विभो।
प्लावनात् परमभेदमानयं-
स्त्वां निजं च वपुराप्नुयां मुदम्॥१७॥

O Omnipotent Lord ! Getting drenched in
everflowing
Clean, nectarine streams, of one pointed universal
consciousness,
When shall I take (unite) my and your identity into
a single monistic unity,
And thus achieve complete union with super
blissful god-consciousness.

अहमित्यमुतोऽवरुद्धलोका-
द्भवदीयात्प्रतिपत्तिसारतो मे।
अणुमात्रकमेव विश्वनिष्ठं
घटतां येन भवेयमर्चिता ते॥१८॥

To become your votary, I desire a tiny bit
Out of, the essence of your, ever shineful "God
Consciousness",
Always present in universal "I consciousness"
पूर्ण अहं विमर्श
Which is free from worldly differential.

अपरिमितरूपमहं
तं तं भावं प्रतिक्षणं पश्यन्।
त्वामेव विश्वरूपं
निजनाथं साधु पश्येयम्॥१९॥

While seeing various worldly objects
I should always, see, clearly only you,
My protector of infinite (limitless) forms,
The real shape of the universe.

भवदङ्गगतं तमेव कस्मा-
न्न मनः पर्यटतीष्टमर्थमर्थम्।
प्रकृतिक्षतिरस्ति नो तथास्य
मम चेच्छा परिपूर्यते परैव॥२०॥

O Lord ! Why, does not my mind, wander, only,
In desired objects inseparable (like organs) from
you,
This way, no harm will come, to its (restless)
nature,
And my greatest desire, will also be fulfilled.

शतशः किल ते तवानुभावा-
द्भगवन्केऽप्यमुनैव चक्षुषा ये।
अपि हालिकचेष्टया चरन्तः
परिपश्यन्ति भवद्वपुः सदाग्रे॥२१॥

O Luxuriant Lord ! There are hundreds of
wonderful people
Though working like (ordinary ignorant) peasants
But, clearly seeing your, conscious blissful self,
With these very eyes, (all the time) through
your magnanimity.

Note : शतशः Kshemaraja = सहस्रमध्ये केऽपि, one out of thousands (in his Tika)
Swami Ji = सैंकडों = Hundred (in Hindi Translation as well as cassette).

न सा मतिरुदेति या न भवति त्वदिच्छामयी
सदा शुभमथेतरद्भगवतैवमाचर्यते।
अतोऽस्मि भवदात्मको भुवि यथा तथा सञ्चरन्
स्थितोऽनिशमबाधितत्वदमलाङ्घ्रिपूजोत्सवः॥२२॥

O Lord ! No intellect (idea-thought), which does
not follow your will, can arise (develop);
This way, all good and bad action is always done
by God himself.
Thus in all conditions, in all action in the world
I am only your identity
And am constantly living, a festival of Puja
of your stainless feet, unhindered.

भवदीयगभीरभाषितेषु
प्रतिभा सम्यगुदेतु मे पुरोऽतः।
तदनुष्ठितशक्तिरप्यतस्त-
द्भवदर्चाव्यसनं च निर्विरामम्॥२३॥

O Lord ! To start; let my intellect, fully arise,
by understanding,
Your profound, mysterious, scriptual language.
Then I should desire, energy, to act accordingly;
And finally, constant devotional enthusiasm for
your puja.

व्यवहारपदेऽपि सर्वदा
प्रतिभात्वर्थकलाप एष माम्।
भवतोऽवयवो यथा न तु
स्वत एवादरणीयतां गतः॥२४॥

O Lord ! Let all things, always, appear to me,
Realistically, as your organs (inseparable parts of your personality)
Always, in all worldly transactions, even,
And never, never, honourable by themselves (separate from you).

मनसि स्वरसेन यत्र तत्र
प्रचरत्यप्यहमस्य गोचरेषु।
प्रसृतोऽप्यविलोल एव युष्म-
त्परिचर्याचतुरः सदा भवेयम्॥२५॥

My mind, even then wandering, freely, here and there,
Enjoying, its objects, as is its nature,
I must always be, unwavering,
Only an adept in your worship.

भगवन्भवदिच्छयैव दास-
स्तव जातोऽस्मि परस्य नात्र शक्तिः।
कथमेष तथापि वक्त्रबिम्बं
तव पश्यामि न जातु चित्रमेतत्॥२६॥

O Lord ! I became, your humble slave,
By your will only; other means (ways) are powerless here.
Even then, I never, see, your beautiful face,
Why ? A great wonder, a perplexity.

समुत्सुकास्त्वां प्रति ये भवन्तं
प्रत्यर्थरूपादवलोकयन्ति।
तेषामहो किं तदुपस्थितं स्यात्
किं साधनं वा फलितं भवेत्तत्॥२७॥

Devotees, intensely craving, for you,
Perceive your conscient identity in everything.
What means, My Lord ! do they posses and
What fruit do they achieve - what stage do they reach?

भावा भावतया सन्तु
भवद्भावेन मे भव।
तथा न किञ्चिदप्यस्तु
न किञ्चिद्भवतोऽन्यथा॥२८॥

O super Lordship! By your magnanimity, let things appear to me
As they really are, the essence (reality) of your self (identity)
Anything separate from you, being non-existent
Should not come into my conception (understanding)
(should not be there in my thinking at all)

यत्र किञ्चिदपि तत्र किञ्चिद-
प्यस्तु किञ्चिदपि किञ्चिदेव मे।
सर्वथा भवतु तावता भवान्
सर्वतो भवति लब्धपूजितः॥२९॥

Whatsoever does not exist, one with you should not exist for me.
What is existing, one with you, should be there for me.
Coming to this conception, (understanding)
I shall find you everywhere, worshipped by me, in all conditions.

CHAPTER XIII

CONSOLIDATED PRAYER

जय JAI is translated as victory in all dictionaries, but since Swami ji has translated a glory in his English lectures (cassette) it has been (mostly) translated as "Glory" here.

संग्रहेण सुखदुःखलक्षणं
मां प्रति स्थितमिद शृणु प्रभो।
सौख्यमेष भवता समागमः
स्वामिना विरह एव दुःखिता॥१॥

Kindly, hear in brief,
The characteristics of joy and woe to me;
In association with you I am happy
And separated, O Lord ! miserable.

अन्तरप्यतितरामणीयसी
या त्वदप्रथनकालिकास्ति मे।
तामपीश परिमृज्य सर्वतः
स्वं स्वरूपममलं प्रकाशय॥२॥

Deep very deep inside me, My Lord!
Subtle impurities conceiling you do exist,
Dispelling them fully from all sides
Kindly reveal your (my own) stainless identity

Note : 1. Impurities are three : 1. I am (ego) 2. I do 3. I posses.

तावके वपुषि विश्वनिर्भरे
चित्सुधारसमये निरत्यये।
तिष्ठतः सततमर्चतः प्रभुं
जीवितं मृतमथान्यदस्तु मे॥३॥

Your indestructable, universe-full, identity,
Ever full, of the essence, of conscious ambrosia,
Absorbed in that, I would, worship you for ever
Living, dead or otherwise, My Lord.

ईश्वरोऽहमहमेव रूपवान्
पण्डितोऽस्मि सुभगोऽस्मि कोऽपरः।
मत्समोऽस्ति जगतीति शोभते
मानिता त्वदनुरागिणः परम्॥४॥

Majestic, beautiful, learned, highly fortunate, am I,
Who, equals my resplendance in the world.
Such an egoistic concept, befits only,
Those, highly devoted to you, My Lord.

देवदेव भवदद्वयामृता-
ख्यातिसंहरणलब्धजन्मना।
तद्यथास्थितपदार्थसंविदा
मां कुरुष्व चरणार्चनोचितम्॥५॥

O Lord of Lords ! "What" is produced on the destruction of,
"The ignorance" of your blissful monistic nectar
Bestow on me "that knowledge", the basic nature of everything
Thus making me, fit for the puja, of your feet.

ध्यायते तदनु दृश्यते ततः
स्पृश्यते च परमेश्वरः स्वयम्।
यत्र पूजनमहोत्सवः स मे
सर्वदास्तु भवतोऽनुभावतः॥६॥

Consideration, Vision, and Actual contact with you; (think of, visualize and merge in you)
O Luxuriant Lord ! All by itself, suddenly automatically

Such a festival of your puja,
With your benediction, I should always have.

यद्यथास्थितपदार्थदर्शनं
युष्मदर्चनमहोत्सवश्च यः।
युग्ममेतदितरेतराश्रयं
भक्तिशालिषु सदा विजृम्भते॥७॥

Real identification (realization) of everything;
Festival, O Lord, of your propitiation (Puja)
Both are interdependant
Your exalted devotees always bloom therein.

तत्तदिन्द्रियमुखेन सन्ततं
युष्मदर्चनरसायनासवम्।
सर्वभावचषकेषु पूरिते-
ष्वापिबन्नपि भवेयमुन्मदः॥८॥

Making goblets out of all objects, I would,
Fill them to brim, with celestial wine, your puja,
Drinking incessantly by mouths of my organs
I would like to be furiously intoxicated.

(a)

With respective mouths of sense organs
Drinking incessantly, celestial wine - your Puja
In wineglasses, made of all objects; filled full,
I would become, overjoyed, intoxicated.

अन्यवेद्यमणुमात्रमस्ति न
स्वप्रकाशमखिलं विजृम्भते।
यत्र नाथ भवतः पुरे स्थितिं
तत्र मे कुरु सदा तवार्चितुः॥९॥

Where nothing else, (other than you) is worth knowing,
All the universe blooms as ones ownself (स्वप्रकाश);
To keep me busy in your perpetual Puja; O Lord
Kindly give me accommodation there (in your conscient home)

दासधाम्नि विनियोजितोऽप्यहं
स्वेच्छयैव परमेश्वर त्वया।
दर्शनेन न किमस्मि पात्रितः
पादसंवहनकर्मणापि वा॥१०॥

You appointed me, on the post, of a servant,
Only by you own free will, My Lord.
Am I not fit, for a vision (seeing you - Darshan)
Or for the mere act of feet pressing.

शक्तिपातसमये विचारणं
प्राप्तमीश न करोषि कर्हिचित्।
अद्य मां प्रति किमागतं यतः
स्वप्रकाशनविधौ विलम्बसे॥११॥

At the time of gracefull blessing, My Lord !
You ought to consider my capability, which you never do.
What a misery has befallen me, today
You delay the process of self-enlightenment (स्वप्रकाशन)

तत्र तत्र विषये बहिर्विभा-
त्यन्तरे च परमेश्वरीयुतम्।
त्वां जगत्त्रितयनिर्भरं सदा
लोकयेय निजपाणिपूजितम्॥१२॥

Discernible in all outer (worldly) and inner (mental) objects
Accompanied by Para Shakti your Universal super energy (consciousness)
My Lord ! full of the three worlds; I desire seeing you
Being worshipped at all times, with my own hands.

स्वामिसौधमभिसन्धिमात्रतो
निर्विबन्धमधिरुह्य सर्वदा।
स्यां प्रसादपरमामृतासवा-
पानकेलिपरिलब्धनिर्वृतिः ॥१३॥

By his benediction (Anugraha), whenever I will,
I would live, playfully, without any hinderance,
On the towers, of my masters celestial palace,
(consciousness)
Drinking superior most nectar (wine of oneness).

यत्समस्तसुभगार्थवस्तुषु
स्पर्शमात्रविधिना चमत्कृतिम्।
तां समर्पयति, तेन ते वपुः
पूजयन्त्यचलभक्तिशालिनः ॥१४॥

(Word meaning)

A mere touch, of all beautiful objects,
Causes a special cherish. (happiness)
Offering that cherish, as puja material
(oblation, flower etc.)
Most exalted devotees worship you (conscience)

(Explanation)

A mere touch (by sense organs
(eyes, hand, ears etc) of all beautiful objects.
Causes a special (first impulse प्रथमाभास)
cherish (joy)
Offering that very cherish, (joy) as puja material.
(Oblation into the fire of conscience)
Most exalted devotees worship you
(reach samadhi).

स्फारयस्यखिलमात्मना स्फुरन्
विश्वमामृशसि रूपमामृशन्।
यत्स्वयं निजरसेन घूर्णसे
तत्समुल्लसति भावमण्डलम् ॥१५॥

Feeling Yourself in yourself, You flourish
Yourself as this Universe,
Cherishing Your conscient identity in it,
You feel extremely happy, and;
When You, Yourself whirl (dance) in Your own
blissful essence of awareness
This objective world also dances in ecstacy.

योऽविकल्पमिदमर्थमण्डलं
पश्यतीश निखिलं भवद्वपुः।
स्वात्मपक्षपरिपूरिते जग-
त्यस्य नित्यसुखिनः कुतो भयम् ॥१६॥

O Lord ! He who realizes all this, changeful world,
As your changeless identity
How on this earth, can fear come to,
That, ever happy, self conscient perfect person.

कण्ठकोणविनिविष्टमीश ते
कालकूटमपि मे महामृतम्।
अप्युपात्तममृतं भवद्वपु-
र्भेदवृत्ति यदि रोचते न मे ॥१७॥

Deadly poison in your throat, one with you,
Is to my liking, great sweet ambrosia,
Nectar freely available but separate from you
Is not (agreeable) pleasant to me at all.

त्वत्प्रलापमयरक्तगीतिका-
नित्ययुक्तवदनोपशोभितः।
स्यामथापि भवदर्चनक्रिया-
प्रेयसीपरिगताशयः सदा ॥१८॥

May my mouth, be always radiantly beautiful,
Singing your praise, in lovely devotional songs ;
May I have a heart, fully conversant with.
Your beloved propitiative action.

ईहितं न बत पारमेश्वरं
शक्यते गणयितुं तथा च मे।
दत्तमप्यमृतनिर्भरं वपुः
स्वं न पातुमनुमन्यते तथा ॥१९॥

A wonder, actions (tricks) of the Luxuriant Lord !
Cannot be comprehended at all.
Bestowing nectar - (His conscient self) into my hand,
Agrees not (allows not), it being tasted (seen) all the time.

त्वामगाधमविकल्पमद्वयं
स्वं स्वरूपमखिलार्थघस्मरम्।
आविशन्नहमुमेश सर्वदा
पूजयेयमभिसंस्तुवीय च ॥२०॥

O Umapati (Lord of all Energies) ! Abysmal, changeless, peerless you are,
Your own self, swallowing all (dualism)
I would always, worship you, singing your praises,
Staying as oneness within you, the conscient identity, at all times.

CHAPTER XIV

GLORIFICATION OF LORD SHIVA

ॐ जयलक्ष्मीनिधानस्य निजस्य स्वामिनः पुरः।
जयोद्घोषणपीयूषरसमास्वादये क्षणम् ॥१॥

In front of (one with) my Master
Rest house of goddess salvation - Treasure of all glory
I would taste nectarful loud announcement
"Glory, Glory to you" every moment again and again

जयैकरुद्रैकशिव महादेव महेश्वर।
पार्वतीप्रणयिञ्शर्व सर्वगीर्वाणपूर्वज ॥२॥

Glory be to peerless Rudra, (fear to evil), peerless Shiva (benediction)
The super illuminant deity, Luxuriant Lord,
Beloved master of Parvati, Shiva (destroyer of sin)
And the progenitor of all deities, Glory !

जय त्रैलोक्यनाथैकलाञ्छनालिकलोचन।
जय पीतार्तलोकार्तिकालकूटाङ्ककन्धर ॥३॥

Glory, to the peerless, unique, Lord of three worlds,
Identified by, an eye on his forehead (Trilochana)
Glory to the swallower, of the woe of all,
Thereby, having a throat, stamped by deadly poison, (Nila-kantha)

जय मूर्तत्रिशक्त्यात्मशितशूलोल्लसत्कर।
जयेच्छामात्रसिद्धार्थपूजार्हचरणाम्बुज ॥४॥

Glory to you! whose body is replendant
With a trident of three energies
(will, knowledge and action) in his hand.
Glory to you ! Whose mere will fulfills all desires;
And whose lotus feet are puja worthy.

Note : Feet - knowledge and action

जय शोभाशतस्यन्दिलोकोत्तरवपुर्धर।
जयैकजटिकाक्षीणगङ्गाकृत्यात्तभस्मक ॥५॥

Glory to you ! Bearing a unique personality
Radiating a myriad illuminating rays of good and happiness,

Glory to you, having a small stream of Ganges,
Flowing out of the tress of hair on your ashful head.

जय क्षीरोदपर्यस्तज्योत्स्नाच्छायानुलेपन।
जयेश्वराङ्गसङ्गोत्थरत्नकान्ताहिमण्डन॥६॥

Glory to you ! Whose anointment is the reflection of moony rays
Scattered on the celestial milky ocean
Glory to you ! whose ornaments are snakes
Beautified by gems from the touch of your own divine body.

जयाक्षयैकशीतांशुकलासदृशसंश्रय।
जय गङ्गासदारब्धविश्वैश्वर्याभिषेचन॥७॥

Glory to you ! The befitting support of
The one non-vanishable (sixteenth) digit of moon
Glory to you ! Who is always bathed by pouring Ganga water,
For all-round benediction of the world.

जयाधराङ्गसंस्पर्शपावनीकृतगोकुल।
जय भक्तिमदाबद्धगोष्ठीनियतसन्निधे॥८॥

Glory to you ! whose lower limb touch,
Has sanctified the whole bowine, breed
Glory to you who are definitly present,
In regular assembly of your devotees.

जय स्वेच्छातपोवेशविप्रलम्भितबालिश।
जय गौरीपरिष्वङ्गयोग्यसौभाग्यभाजन॥९॥

Glory to you ! who out-wits simple people
Wilfully (for you pleasure) with your austerity and guise.
Glory to you ! who are surely the lucky, suitable
Person, for an embrace with Gouri (Her Ladyship's super energy)

जय भक्तिरसार्द्रार्द्रभावोपायनलम्पट।
जय भक्तिमदोद्दामभक्तवाङ्नृत्ततोषित॥१०॥

Glory to you ! So desirous to receive presents of
Passionate respect, drenched in devotional love.
Glory to you ! who becomes favourable by songs and dances,
Of zealous devotees, overjoyed in ecstatic dedication.

जय ब्रह्मादिदेवेशप्रभावप्रभवव्यय।
जयलोकेश्वरश्रेणीशिरोविधृतशासन॥११॥

Glory to you ! who, creates and destroys,
The magnanimity, of all gods, Brahma etc.
Glory to you ! Whose, commands are respect fully obeyed,
By all world protecting deities, Indra and the like.

जय सर्वजगन्न्यस्तस्वमुद्राव्यक्तवैभव।
जयात्मदानपर्यन्तविश्वेश्वर महेश्वर॥१२॥

Glory to you ! Your splendour is evident,
From Your signet stamped on (everything in) the world
Glory to you ! O super luxuriant Lord ! Your lordship over the world,
Consists of, the donation of, even, your own identity(self).

जय त्रैलोक्यसर्गेच्छावसरासद्द्वितीयक।
जयैश्वर्यभरोद्वाहदेवीमात्रसहायक॥१३॥

Glory to you ! Who has no one (consultant or helper)
When, "you will" creation of the three worlds;
Glory to you ! Who has only "Durga" (Her Ladyship super energy)
As helper, accepting the onus of enjoyment of all luxuries.

जयाक्रमसमाक्रान्तसमस्तभुवनत्रय।
जयाविगीतमाबालगीयमानेश्वरध्वने ॥१४॥

Glory to you ! Who pervades, over all
The three worlds, all at once, simultaneously
Glory to you ! Whose name "Ishvara"
(Luxurient Lord) is sung
Even by the stupid, without any contention.

जयानुकम्पादिगुणानपेक्षसहजोन्नते।
जय भीष्ममहामृत्युघटनापूर्वभैरव ॥१५॥

Glory to you ! Who without dependence on
qualities compassion etc.
Are magnanimous by nature,
Glory to you, The unique terrible Lord (Bhairava)
Destroying even the great god of death and
destruction.

जय विश्वक्षयोच्चण्डक्रियानिष्परिपन्थिक।
जय श्रेयःशतगुणानुगनामानुकीर्तन ॥१६॥

Glory to you ! Who has no opposition to
The gruesome vocation, destruction of the world.
Glory to you ! Singing whose glorious name
(prayerful repetition)
Is followed, by myriadfold benedictional qualities.

जय हेलावितीर्णैतदमृताकरसागर।
जय विश्वक्षयाक्षेपिक्षणकोपाशुशुक्षणे ॥१७॥

Glory to you ! Who has supportingly bestowed,
This nectarine ocean (milky way) to the devotee
(Abhimanyu).
Glory to you ! Whose momentary fireful anger,
Has the capacity to destroy the entire world.

जय मोहान्धकारान्धजीवलोकैकदीपक।
जय प्रसुप्तजगतीजागरूकाधिपूरुष ॥१८॥

Glory to you ! The only torch-light for,
People, blind by darkness of infatuation.
Glory to you ! The only awake super person
In this world; fallen in deep slumber of
delusion (Maya).

जय देहाद्रिकुञ्जान्तर्निकूजज्जीवजीवक।
जय सन्मानसव्योमविलासिवरसारस ॥१९॥

Glory to you ! Life of people, singing sweetly like
a chakor (partridge)
In the heart-caves of their body mountains.
Glory to you ! The great (Swan) life bird
jaunting happily
In the conscient-sky (चिदाकाश) of virtuous
devotees.

जय जाम्बूनदोदग्रधातूद्भवगिरीश्वर।
जय पापिषु निन्दोल्कापातनोत्पातचन्द्रमः ॥२०॥

Glory to you ! O Giri Raj; King of mountains
Sameru and others
The fountain-head of all goldful ores.
Glory to you ! The omnious moon a firebrand
Falling on the sinful, defaming (scorning) you.

जय कष्टतपःक्लिष्टमुनिदेवदुरासद।
जय सर्वदशारूढभक्तिमल्लोकलोकित ॥२१॥

Glory to you ! Difficult of attainment by ascetics
and deities
Distressed after difficult austerities
Glory to you ! Visible, to devotees of
determination,
Very easily, in all circumstances (stages).

जय स्वसम्पत्प्रसरपात्रीकृतनिजाश्रित।
जय प्रपन्नजनतालालनैकप्रयोजन ॥२२॥

Glory to you ! Who has made his devotees
Capable for evolution (development) of his
opulance
Glory to you ! Whose only purpose (intention) is,
Fondling people who come for protection.

जय सर्गस्थितिध्वंसकारणैकावदानक।
जय भक्तिमदालोललीलोत्पलमहोत्सव॥२३॥

Glory to you ! Whose, single, bright glorious
profession is,
Creation, maintenance and destruction.
Glory to you ! Who is Utpala's great festivity,
Enjoyment of devotional ecstacy

जय जय भाजन जय जितजन्म-
जरामरण जय जगज्ज्येष्ठ।
जय जय जय जय जय जय जय
जय जय जय जय जय जय त्र्यक्ष॥२४॥

Glory to Thee ! Who alone is fit for glory
Glory to Thee ! The conquerer of, birth death and
old age.
Glory to Thee ! The seniormost one.
Glory, Victory, Glory Victory! O Three eyed Lord,
Glory, Victory, Glory, Victory.

CHAPTER XV

TO DEVOTION

त्रिमलक्षालिनो ग्रन्थाः सन्ति तत्पारगास्तथा।
योगिनः पण्डिताः स्वस्थास्त्वद्भक्ता एव तत्त्वतः॥१॥

Three dirt washing Scriptures, and experts thereon,
Along with yogis and pandits, there are so many;
But, O Lord ! In truthful reality
Only your devotees are happy-joyous.

Note : Three dirts (1) I am-body-ego = I am the body not the personality living therein. (2) I do = false notion I do. I can change whatever I can do with perfect results. (3) I possess = false notion of possession of gods property.
Washing : Removal of these dirts.

मायीयकालनियतिरागाद्याहारतर्पिताः।
चरन्ति सुखिनो नाथ भक्तिमन्तो जगत्तटे॥२॥

Satisfied having devoured (got free of)
Worldly, Mayic bindings time, ethics
affection etc. (art and ignorance)
Your devotees happily ramble
On the shores (highways) of this (world) ocean.

रुदन्तो वा हसन्तो वा त्वामुच्चैः प्रलपन्त्यमी।
भक्ताः स्तुतिपदोच्चारोपचाराः पृथगेव ते॥३॥

Crying, laughing, loudly imploring (praying)
Applauding you by songs,
Always serving you (your creation) in every way .
My Lord
Wonderful your devotees are.

न विरक्तो न चापीशो मोक्षाकाङ्क्षी त्वदर्चकः।
भवेयमपि तूद्रिक्तभक्त्यासवरसोन्मदः॥४॥

Neither recluse, nor opulant, or,
Salvation desireful; your pujari, should I be,
But overjoyed, intoxicated,
Drunk by the liqueur of intense devotion,
definitely.

बाह्यं हृदय एवान्तरभिहृत्यैव योऽर्चति।
त्वामीश भक्तिपीयूषरसपूरैर्नमामि तम्॥५॥

I bow, to the great illustrious devotee,
Who, withdraws the outer (objective) world
completely
Into his heart; O Master and worships only you,
With showers of, union bestowing, devotional
nectar.

धर्माधर्मात्मनोरन्त: क्रिययोर्ज्ञानयोस्तथा।
सुखदु:खात्मनोर्भक्ता: किमप्यास्वादयन्त्यहो ।।६ ।।

In between piety and sin, between two actions,
Two perceptions, and, inbetween the pairs of
joy etc.
Your devotees, My Lord ! Enjoy (realize)
Wonderful, blissful happiness. How great,
My Lord.

Note : This is a great yogic practice. As one conception ends and before a new one starts. There is a gap (very small to start with) where there is no ideation (निर्विकल्प). Extension of this gap is the practice where samadhi takes place. The practice is easy but requires long perseverance. One should practice it under proper guidance. Breathing and thinking are combined to achieve early success, besides celebasy and other reclusive ethical practices. Yama and Niyama of Patanjali yoga are pre-requisites.

चराचरपित: स्वामिन् अप्यन्धा अपि कुष्ठिन:।
शोभन्ते परमुद्दामभवद्भक्तिविभूषणा:।।७।।

O Father ! Of the sentient and insentient;
Thy devotees, blind or leperous (in body)
Decorated, by limitless devotion (in heart)
Are radiantly splendorous.

शिलोञ्छपिच्छकशिपुविच्छायाङ्गा अपि प्रभो।
भवद्भक्तिमहोष्माणो राजराजमपीशते।।८ ।।

O Lord ! Devotees, with bodies pallid, due to,
Eating harvest scattered grain, and plumage cover,
But warm, by possession of wealth, your devotion,
Rule over, king of kings, heavenly treasurer,
(Kubera)

सुधार्द्रायां भवद्भक्तौ लुठताप्यारुरुक्षुणा।
चेतसैव विभोऽर्चन्ति केचित्त्वामभित: स्थिता: ।।९ ।।

O Omnipresent Lord ! Fully dedicated yogis,
Wallowing in blissful devotional nectar,
(Anopaya achieved)
Desiring full self realization, (of Shambopaya)
oneness
Worship you within their hearts only
(mentally in Shaktopaya)

This Shloka refers to a yogi practising in Shaktopaya (शाक्तोपाय) who worships (adores) Lord Shiva in his heart (mind) only mentally, for further progress - full realization of Shambhopaya शाम्भोपाय (merge) into oneness (स्पृश्यति) after already achieving full dedication (removal of three Malas) and only wallowing (ध्यायते) (not drowning) in the blissful nectar of Anopaya आनोपाय. He has achieved Anopaya (Dhyana) and is in Shaktopaya (Dharna) and has to achieve Shambopaya - oneness (samadhi).

रक्षणीयं वर्धनायं बहुमान्यमिदं प्रभो।
संसारदुर्गतिहरं भवद्भक्तिमहाधनम्।।१०।।

This supreme treasure (splendour) your devotion,
Is worthy of protection, development and
highly venerable
The only panacea, My Lord, to destroy,
All worldly, (dualistic) miseries (woe and worry)

नाथ ते भक्तजनता यद्यपि त्वयि रागिणी।
तथापीर्ष्यां विहायास्यास्तुष्टास्तु स्वामिनी सदा।।११ ।।

A Lord ! This assemblage of your devotees
(A Lady)
Although highly enamoured of you,
Still, requests her Ladyship, Super-energy, Parvati
To be favourable, throwing envy away.

Note : Here the reverend author refers the assemblage of devotees as a competing second spouse of Lord Shiva and requests for favours from Shri Parvati of course through Lord Shiva only.

भवद्भावः पुरो भावी प्राप्ते त्वद्भक्तिसम्भवे।
लब्धे दुग्धमहाकुम्भे हता दधनि गृध्नुता॥१२॥

Alliance, with your devotion, definitely
Causes (bestows) oneness with you, My Lord !
Desire for whey or curd vanishes
On acquirement of a big jarful of milk.

किमियं न सिद्धिरतुला
किं वा मुख्यं न सौख्यमास्त्रवति।
भक्तिरुपचीयमाना
येयं शम्भोः सदातनी भवति॥१३॥

O Lord Shiva ! your devotion
Well augmented, becomes everlasting (permanent)
Is that not a peerless success ? (yes, it is)
Does it not downpour blissful super happiness? (yes, it does)

मनसि मलिने मदीये
मग्ना त्वद्भक्तिमणिलता कष्टम्।
न निजानपि तनुते तान्
अपौरुषेयान्स्वसम्पदुल्लासान्॥१४॥

Drowned in my dirtful mind, alas,
The gem of a creeper, your devotion, My Lord
Does not show, at all, the radiance of its
Natural, wonderful, joyful, opulance.

भक्तिर्भगवति भवति
त्रिलोकनाथे ननूत्तमा सिद्धिः।
किन्त्वणिमादिकविरहात्
सैव न पूर्णेति चिन्ता मे॥१५॥

O Master of three worlds, devotion to you
The greatest accomplishment sure
But without (yogic powers) Anima, etc. etc.
Is not complete, worries me dear.

बाह्यतोऽन्तरपि चोत्कटोन्मिष-
त्त्यम्बकस्तवकसौरभाः शुभाः।
वासयन्त्यपि विरुद्धवासनान्
योगिनो निकटवासिनोऽखिलान्॥१६॥

O Three-eyed Lord ! gracious yogis internally and externally, possessing,
Blissful sharp scent, from bouquets, of full bloomed flowers your puja
Thus extremely rejoiced in, god consciousness,
Do perfume, odourful (malicious) neighbours, with fragrance (good intentions)

ज्योतिरस्ति कथयापि न किंचि-
द्विश्वमप्यतिसुषुप्तमशेषम्
यत्र नाथ शिवरात्रिपदेऽस्मिन्
नित्यमर्चयति भक्तजनस्त्वाम्॥१७॥

Where no internal or external light (idea) exists.
The whole world of duality is asleep,
The great established devotees (yogis)
Adore (become one with) you in that Shiv Ratri (night of tranquillity)

Note :
This is samadhi, where the yogi has achieved the Patanjali concept योगः चित्रवृत्ति निरोधः "Yoga means exclusion of mental dealings completely". Here no conception of external (worldly materialistic) or internal (mental, joy, woe etc) exist (remain). There being no dualistic idea the whole world (which consists of "you and me", I and this (duality) is as if asleep. This is called the night of tranquillity" peace - bliss, Shiv Ratri, great real devotees, worship, realize, their own self inner soul (oneness with Shiva) in this imaginary night. They merge in it (conscience) complete, aware of awareness. This is what Om Namah Shivaya means —

Om - truth is (where)
Na-Ma - no me (only truth)
Shiva - Tranquillity - bliss, exists.
All religions pray for this when they say "Peace be to his soul".

सत्त्वं सत्यगुणे शिवे भगवति स्फारीभवत्वर्चने
चूडायां विलसन्तु शङ्करपदप्रोद्यद्रजःसञ्चयाः।
रागादिस्मृतिवासनामपि समुच्छेत्तुं तमो जृम्भतां
शम्भो मे भवतात्त्वदात्मविलये त्रैगुण्यवर्गोऽथवा॥१८॥

O Lord ! May, the triad of qualities,
Help me, merge (be one) into you :—
Quality of goodness (truth, Satva guna) bloom,
Busying me in your puja, (merger into oneness)
That of passion, (action, Rajoguna) shine as,
Ashes from Lord Shankaras feet on my head
(mind) for (white good action)
Property of darkness (delusion-Tamguna)
blossom to
Kill my maliciousness, attachment, aversion and
the like.

संसाराध्वा सुदूरः खरतरविविधव्याधिदग्धाङ्गयष्टिः
भोगा नैवोपभुक्ता यदपि सुखमभूज्जातु तन्नो चिराय।
इत्थं व्यर्थोऽस्मि जातः शशिधरचरणाक्रान्तिकान्तोत्तमाङ्ग-
स्त्वद्भक्तश्चेति तन्मे कुरु सपदि महासम्पदो दीर्घदीर्घाः॥१९

The life journey through the world is long and
tedious
Various diseases, calamities burn the body and
mind serious
Never had a good time to enjoy
Happiness if ever was only transitory toy,
So my birth became infructuous hard,
I put my head at your feet, O crescent crowned
Lord!
You blessed and took me under your protection,
Thereby I bloomed in bliss to all over perfection
Now to be your zealous devotee, I do desire,
Kindly bestow your everlasting opulent splendour.

CHAPTER XVI

CUTTING THE BINDINGS

न किञ्चिदेव लोकानां भवदावरणं प्रति।
न किञ्चिदेव भक्तानां भवदावरणं प्रति॥१॥

Is there anything to conceal You from devotees?
There is anything to conceal You from people.

अप्युपायक्रमप्राप्यः सङ्कलोऽपि विशेषणैः।
भक्तिभाजां भवानात्मा सकृच्छुद्धोऽवभासते॥२॥

Discernible you are by, systematic means
And, also singing your pecularities My Lord
But to your firm, true, devoties
You are always, evident, pure, innate, conscient
bliss.

जयन्तोऽपि हसन्त्येते जिता अपि हसन्ति च।
भगवद्भक्तिसुधापानमत्ताः केऽप्येव ये प्रभो॥३॥

Victorious they laugh,
Victored they laugh,
Intoxicated, drunk by Your devotional nectar,
They are wonderfully unique, My Lord.

शुष्ककं मैव सिद्धेय मैव मुच्येय वापि तु।
स्वादिष्टपरकाष्ठाप्तत्वद्भक्तिरसनिर्भरः॥४॥

O Lord ! I desire, being full of,
The essence of your tasteful super elevatory
devotion
Dried (of that) I want not,
All possible success or even salvation.

यथैवाज्ञातपूर्वोऽयं भवद्भक्तिरसो मम।
घटितस्तद्वदीशान स एव परिपुष्यतु॥५॥

Just as, without any previous knowledge (plan)
I achieved the essence of your devotion
(through your grace)
O Sovereign Lord ! Let this devotion in me, go on
Achieving, full development in the same way.

सत्येन भगवन्नान्यः प्रार्थनाप्रसरोऽस्ति मे।
केवलं स तथा कोऽपि भक्त्यावेशोऽस्तु मे सदा ॥६॥

O Lord ! I truly promise (assert),
There is chance of prayers from me none other,
I only desire, your indescribable unique devotion,
Kindly keep me in its grip for ever.

भक्तिक्षीवोऽपि कुप्येयं भवायानुशयीय च।
तथा हसेयं रुद्यां च रटेयं च शिवेत्यलम् ॥७॥

Joyfully intoxicated in devotion (oneness
with you),
I may anger, be sorry, laugh or cry,
About the world and its ignorance
Also repeat and repeat your name (Shiva) loudly.

विषमस्थोऽपि स्वस्थोऽपि रुदन्नपि हसन्नपि।
गम्भीरोऽपि विचित्तोऽपि भवेयं भक्तितः प्रभो ॥८॥

In situations woeful; peaceful calm,
In mourning; laughing; charm,
In conditions grave; light hearted balm,
Should I be; influenced by devotion, O Ram

भक्तानां नास्ति संवेद्यं त्वदन्तर्यदि वा बहिः।
चिद्धर्मा यत्र न भवान्निर्विकल्पः स्थितः स्वयम् ॥९॥

For devotees nothing is worth perception,
Inside (thinking) or outside (seeing etc) you
(conscience)
In which, you, the unchangable conscient Identity,
Are not clearly known (experienced - realized)
(*In short* - Devotees see only you in everything as
their own self)

(A)

For devotees there is nothing to conceive
(understand)
Outside or inside You the conscience (संवित्त)
Where, unchangeable you, conscient self,
Is not automatically conceived
(as the subject प्रमाता) yourself.

(B)
(An explanation)

No internal (feeling) or external conception
(seeing etc) can take place, unless,
The person concerned is in possession of,
self consciousness
This conscience is the self
("I consciousness" चैतन्मात्मा)
The Universal "I", "I" devoid of any attributes.
(निर्मल-निराकांक्षा)

Note : All understanding, feeling or observation is dependant on the subject प्रमाता. "I" the basic factor (conscience - consciousness) of all. This I consciousness is universal God consciousness.

भक्ता निन्दानुकारेऽपि तवामृतकणैरिव।
हृष्यन्त्येवान्तराविद्धास्तीक्ष्णरोमाञ्चसूचिभिः ॥१०॥

In mean societies, hearing your slander,
Devotees, O Lord, seem to be
Happy, taking drops of nectar of your mention;
But internally, they are horripilated, by piercing
needles.

दुःखापि वेदना भक्तिमतां भोगाय कल्पते।
येषां सुधार्द्रा सर्वैव संवित्त्वच्चन्द्रिकामयी ॥११॥

Devotees whose total conscience
Is drowned in the nectar of your conscient
moonlight (awareness)
Enjoy realization of the Blissful Self
Even by painful understanding (woeful news).

यत्र तत्रोपरुद्धानां भक्तानां बहिरन्तरे।
निर्व्याजं त्वद्वपुःस्पर्शरसास्वादसुखं समम्॥१२॥

To, devotees, wherever they are, in joy or woe
Everything internal or external
(samadhi or worldliness)
Is uniform, pure, happy enjoyment, O Lord,
Of the flavour of touching your conscient self.

तवेश भक्तेरर्चायां दैन्यांशं द्वयसंश्रयम्।
विलुप्यास्वादयन्त्येके वपुरच्छं सुधामयम्॥१३॥

Destroying; the little humility, dependant on,
Duality (separation) of God and devotee, O Lord!
Great devotees enjoy (realize) at puja time.
Your nectarine, pure, conscient identity
(become one with you)

भ्रान्तास्तीर्थदृशो भिन्ना भ्रान्तेरेव हि भिन्नता।
निष्प्रतिद्वन्द्वि वस्त्वेकं भक्तानां त्वं तु राजसे॥१४॥

Other philosophers, fall into delusion,
So O Lord ! They remain always separate from
you.
Separation is caused by delusion.
But to devotees you shine, unrivalled unicity.
(compact conscience)

मानावमानरागादिनिष्पाकविमलं मनः।
यस्यासौ भक्तिमांल्लोकतुल्यशीलः कथं भवेत्॥१५॥

O Lord ! your lustrous devotee,
With a mind, clean, perfect, blemish free,
Beyond, honour-dishonour, affection-enmity,
How can he, ever, like others be.

रागद्वेषान्धकारोऽपि येषां भक्तित्विषा जितः।
तेषां महीयसामग्रे कतमे ज्ञानशालिनः॥१६॥

What standing, have, highly educated pesons,
In front of, eminent personages, who conquer,
Darkness of, attachment aversion etc.
Through the radiance of "Devotion", My Lord!

यस्य भक्तिसुधास्नानपानादिविधिसाधनम्।
तस्य प्रारब्धमध्यान्तदशासूच्चैः सुखासिका॥१७॥

He, to whom, devotional nectar, alone is,
Material for bathing, drinking etc. (all action)
Has the start, middle and end (result) of everything
Full of super-happiness (god consciousness)

Note : Devotion as material for all actions - All actions are offered to god (done in His or His fellowmen's service). And realized as done by Him alone, as they actually are, and also without any desire for reward. Gita ji says, 'Your duty is to work, Don't hanker after its reward (fruit). Do not work for rewards But (at the same time) do not have the company of inaction.'

कीर्त्यश्चिन्त्यापदं मृग्यः पूज्यो येन त्वमेव तत्।
भवद्भक्तिमतां श्लाघ्या लोकयात्रा भवन्मयी॥१८॥

For your devotees, O Lord, You alone being the
subject of
Glorification, search, adoration and
contemplation,
Their life journey (all worldly action) is
Inseparably identical with You, and highly
laudable.

मुक्तिसंज्ञा विपक्वाया भक्तेरेव त्वयि प्रभो।
तस्यामाद्यदशारूढा मुक्तकल्पा वयं ततः॥१९॥

O Lord your ripe (matured) devotion
Is verily named liberation,
We having ascended its initial stages,
Should be (deserve to be) counted, liberated.

दुःखागमोऽपि भूयान्मे त्वद्भक्तिभरितात्मनः।
त्वत्पराची विभो मा भूदपि सौख्यपरम्परा॥२०॥

O Omnipresent Lord ! Myself full of your devotion
Let even trouble, come and befall me;
But, with my face turned away from you,
Even series of happiness need not come to me.

त्वं भक्त्या प्रीयसे भक्तिः प्रीते त्वयि च नाथ यत्।
तदन्योन्याश्रयं युक्तं यथा वेत्थ त्वमेव तत्॥२१॥

You get kind through devotion.
Devotion comes when you are kind.
This puzzle of interdependence, My Lord !
Only you know, how it comes to be.

साकारो वा निराकारो वान्तर्वा बहिरेव वा।
भक्तिमत्तात्मनां नाथ सर्वथासि सुधामयः॥२२॥

With a form, or without one,
Inside (conscience) or outside (worldly),
For minds, devotionally intoxicated, O Lord !
You are, always everywhere, Nectarous.

अस्मिन्नेव जगत्यन्तर्भवद्भक्तिमतः प्रति।
हर्षप्रकाशनफलमन्यदेव जगत्स्थितम्॥२३॥

O Compassionate Lord ! For your devotees
This very (troublous) world, is the manifestation of,
Conscient happiness (contentment) resulting in,
A new (wonderful) world of radiant bliss.

(A)

This very miserable world, O Lord
Is realized (experienced) by your devotees,
Full of enlightenment and bliss, as if new.
Through your benevolent grace (Anugraha)

गुह्ये भक्तिः परे भक्तिर्भक्तिर्विश्वमहेश्वरे।
त्वयि शम्भौ शिवे देव भक्तिर्नाम किमप्यहो॥२४॥

O Luminous playful Lord ! Aha! Devotion to you
The hidden Lord, The supreme Lord,
The great Luxurious Lord of the Universe,
The Blissful Auspicious Lord; is really wonderful.

भक्तिर्भक्तिः परे भक्तिर्भक्तिर्नाम समुत्कटा।
तारं विरौमि यत्तीव्रा भक्तिर्मेऽस्तु परं त्वयि॥२५॥

My Lord ! I am crying vociferously for, devotion
Deep powerful devotion, real true devotion,
Continuant, uninterrupted devotion,
Devotion, to you, the only perfect personality

यतोऽसि सर्वशोभानां प्रसवावनिरीश तत्।
त्वयि लग्नमनर्घं स्याद्रत्नं वां यदि वा तृणम्॥२६॥

(Translation)

O Lord ! Since you are the origin
Of all splendour, so
A gem or blade of grass
Touching you becomes precious.

(Purport)

O Lord ! You being the source (mother)
Of the super-illuminating conscience (awareness)
So anybody, high or low born, amiable or rogue (gem or grass blade)
Becomes wonderful (godly) in contact with you.

(Another interpretation)

A gem or even a blade of grass
Coming in contact with you
Becomes precious, O Independent Lord !
The origin of all splendour.

Any person, high or low, by birth or qualities
Connected by devotional oneness (समावेश)
O Lord, to you, the birth place of illuminant
conscience
Surely, achieves splendorous god consciousness
(चित्त प्रकाश)

आवेदकादा च वेद्याद्येषां संवेदनाध्वनि।
भवता न वियोगोऽस्ति ते जयन्ति भवज्जुषः ॥२७॥

O Lord ! On this path of conscience,
(awareness - knowledge)
They, who are not inseparable from you
(see only you)
Right from the stage of knower to that of known
Are, your real (realized) devotees; I bow to them.

Note : The triad Trishla of world is (1) knower, knowledge (including means) and the known (1) subject (2) object and the (3) relation between these two. These are the three indivisible, inseparable essentials of consciousness. He who realizes all the three as the Lord (conscience) only, is a realized soul.

संसारसदसो बाह्ये कैश्चित्त्वं परिरभ्यसे।
स्वामिन्परैस्तु तत्रैव ताम्यद्भिस्त्यक्तयन्त्रणैः ॥२८॥

Some (yogis) catch (embrace) You only in samadhi.
Outside the worldly stages (wakening, dream and
deep sleep)
Others (Shaiva devotees) see you openly,
with open eyes
Verily in the world, free of any restraint,
always, everywhere.

पानाशनप्रसाधनसम्भुक्तसमस्तविश्वया शिवया।
प्रलयोत्सवसरभसया दृढमुपगूढं शिवं वन्दे ॥२९॥

I salute (merge my all, into) Shiva- Lord of
conscience
Connected firmly to Shivaya - Super energy
of consciousness (knowledge and action)
Who, protect and enjoy, this world by, drinking
eating and decorating
Also blossoming happy - ready to enjoy the
festival of its final destruction.

परमेश्वरता जयत्यपूर्वा
तव विश्वेश यदीशितव्यशून्या।
अपरापि तथैव ते ययेदं
जगदाभाति यथा तथा न भाति ॥३०॥

O Universal Lord ! Your personal glory
conscience (Shiva) is,
Great and unique; beyond being (cannot be)
ruled over;
The other one consciousness (Shakti) is also
equally great,
Shows the world, as it is; not as it appears.

Note : It is monistic, one with you, Unity in diversity. It appears (wrongly) dual - diversified to all appearances. (See "gold" in all possible ornaments) or (sweetness in all variations of sugarcane and its juice). "Din".

CHAPTER XVII

VENERABLE PLAY OF LORD SHIVA

अहो कोऽपि जयत्येष स्वादुः पूजामहोत्सवः।
यतोऽमृतरसास्वादमसृणयपि ददत्यलम् ॥१॥

Aha ! Victory, to this great festival of,
Your unique, blissful (oneness bestower) Puja,
Where tears even confer, O Lord !
Full splendour of nectarine enjoyment (super joy)

व्यापाराः सिद्धिदाः सर्वे ये त्वत्पूजापुरःसराः।
भक्तानां त्वन्मयाः सर्वे स्वयं सिद्धय एव ते॥२॥

Actions undertaken in connection with your worship
Are, all, success bestowing (salvific).
For devotees, they being identical with you
Are automatic salvation itself.

सर्वदा सर्वभावेषु युगपत्सर्वरूपिणम्।
त्वामर्चयन्त्यविश्रान्तं ये ममैतेऽधिदेवताः॥३॥

Devotees, who worship you of all forms,
In all objects, always, simultaneously
In all conditions, incessantly
Are my "Tutelar" deities. (Them I adore)

ध्यानायासतिरस्कारसिद्धस्त्वत्स्पर्शनोत्सवः।
पूजाविधिरिति ख्यातो भक्तानां स सदास्तु मे॥४॥

The success, joyfulness of your contact (oneness realization)
Well known, as "Puja process" by devotees,
May, be available to me, at all times, O Lord !
Without, any external exertion, meditation etc. (through your benevolance)

भक्तानां समतासारविषुवत्समयः सदा।
त्वद्भावरसपीयूषरसेनैषां सदार्चनम्॥५॥

For devotees the essence-equipoise of (day and night = exhale inhale)
The moment called equinox is always present experienced in every breath
For them the awareness of this equinox, Puja, O Lord
Is the nectarious flavour of yoga (realization of oneness समावेश)

Note :

1. This is yoga practice to be learnt from the guru-preceptor. See Sambapanchasika, and Shiva sutra, Anopaya.
2. Equinox - takes place when the sun is on the equator and day and night are equal. In yoga practice the exhale and inhale are called day and night. When time for exhale and inhale is equal (by practice) awareness on the turning point, the yogi experiences yogic equinox. This state extended more and more becomes Turya the fourth state of awareness. For established yogis this experience takes place in every breath. this is what is hinted here. But one must learn and practise it only under proper guidance for achievement of success, otherwise problems can arise.

यस्यानारम्भपर्यन्तौ न च कालक्रमः प्रभो।
पूजात्मासौ क्रिया तस्याः कर्तारस्त्वज्जुषः परम्॥६॥

What has neither start nor end,
Not any system (binding) of time.
This is the system of oneness (समावेशात्मक) Puja,
Your devotees, O Lord ! are adepts here.

Note :
Breathing continues incessantly so it has no start or end. It is always (without binding of time) there. This shloka also refers to Puja described in the previous one.

ब्रह्मादीनामपीशास्ते ते च सौभाग्यभागिनः।
येषां स्वप्नेऽपि मोहेऽपि स्थितस्त्वत्पूजनोत्सवः॥७॥

They rule over Brahma (creator) and all deities
They are auspiciously prosperous (Super blessed)
Who, in dream, and delusion (sleep) even. (In all the three states - awakening dream and sleep)
Have the festivity of your puja (awareness of oneness with You)

जपतां जुह्वतां स्नातां ध्यायतां न च केवलम्।
भक्तानां भवदभ्यर्चामहो यावद्यदा तदा॥८॥

Great ! O Lord! for your devotees
The festivity of puja is not available only in,
Muttering phrases, hawan, bathing or meditation
But, always, everywhere, sure.

भवत्पूजासुधास्वादसम्भोगसुखिनः सदा।
इन्द्रादीनामथ ब्रह्ममुख्यानामस्ति कः समः॥९॥

Can dieties Indra etc., or chiefs Brahma and the like,
Equal the happy devotees,
Who always, enjoy,
The nectarine taste of, your puja ?
(God consciousness)

जगत्क्षोभैकजनके भवत्पूजामहोत्सवे।
यत्प्राप्यं प्राप्यते किंचिद्भक्ता एव विदन्ति तत्॥१०॥

O Lord ! The festival of your puja is,
The one means to destroy (dualistic) world (misery)
What desirable (bliss) is acquired, on that great festival,
Is known to your devotees alone.

त्वद्धाम्नि चिन्मये स्थित्वा षट्त्रिंशत्तत्त्वकर्मभिः।
कायवाक्चित्तचेष्टाद्यैरर्चये त्वां सदा विभो॥११॥

Stationed in your, radiant conscient identity,
I want, to worship you, constantly, My Lord !
Through, body, speech and mind,
By the actions of thirtysix elements
(in all possible ways)

भवत्पूजामयासङ्गसम्भोगसुखिनो मम।
प्रयातु कालः सकलोऽप्यनन्तोऽपीयदर्थये॥१२॥

Happy, enjoying the company of
Your exalted puja (oneness with god consciousness)
Let my all possible limitless time pass
This is my one and the only prayer, O Lord !

भवत्पूजामृतरसाभोगलम्पटता विभो।
विवर्धतामनुदिनं सदा च फलतां मम॥१३॥

O, All Pervading Lord ! May my ambition
For enjoyment of the nectarous flavour,
Of your puja, grow, day in, and, day out,
And bloom to fructify limitlessly.

जगद्विलयसञ्जातसुधैकरसनिर्भरे।
त्वदब्धौ त्वां महात्मानमर्चन्नासीय सर्वदा॥१४॥

I would always, worship (think of) You, the Omnipresent Lord !
You, the ocean of blissful conscience.
Full of the, nectarine essence of oneness, (monism),
Born out of, the destruction of the (dualistic) world.

अशेषवासनाग्रन्थिविच्छेदसरलं सदा।
मनो निवेद्यते भक्तैः स्वादु पूजाविधौ तव॥१५॥

While performing your puja My Lord,
Devotees offer their straight forward
Sweet, beautiful, minds to you,
After destroying all impedimental propensities.

अधिष्ठायैव विषयानिमाः करणवृत्तयः।
भक्तानां प्रेषयन्ति त्वत्पूजार्थममृतासवम्॥१६॥

The residing deities of devotees organs,
As soon as they enjoy their objects
Despatch a nectarous (honeyed) liquor
For your puja to your conscious abode.

भक्तानां भक्तिसंवेगमहोष्मविवशात्मनाम्।
कोऽन्यो निर्वाणहेतुः स्यात्त्वत्पूजामृतमज्जनात्॥१७।

What pacifying panacea, other than bathing,
In the, nectar-your puja, can there be,
For devotees, helplessly burning
In the fire-your devotional love, O Lord.

सततं त्वत्पदाभ्यर्चासुधापानमहोत्सवः।
त्वत्प्रसादैकसम्प्राप्तिहेतुर्मे नाथ कल्पताम्॥१८॥

O Lord ! The auspicious festival,
Tasting the nectar puja of your feet,
The only instrument for receiving your favours,
May kindly be available to me perpetually.

अनुभूयासमीशान प्रतिकर्म क्षणात्क्षणम्।
भवत्पूजामृतापानमदास्वादमहामुदम्॥१९॥

May I experience, O Lord Ishana
In every actions, constantly, every moment,
The splendour of super-tranquillity (highest bliss),
Ecstasied nectarine liqueur - your puja.

दृष्टार्थ एव भक्तानां भवत्पूजामहोद्यमः।
तदैव यदसम्भाव्यं सुखमास्वादयन्ति ते॥२०॥

The endeavour (preparation), for your puja,
O Lord

Fructifies immediately, to your devotees
They experience (achieve), most difficult,
Unique, bliss, then and there.

यावन्न लब्धस्त्वत्पूजासुधास्वादमहोत्सवः।
तावन्नास्वादितो मन्ये लवोऽपि सुखसम्पदः॥२१।

Unless one has achieved, enjoyment of,
The splended function (festivity) your nectarine
puja (oneness)
Till then, I believe, he has not tasted,
Even a drop, of joyful good luck.

भक्तानां विषयान्वेषाभासायासाद्विनैव सा।
अयत्नसिद्धं त्वद्धामस्थितिः पूजासु जायते॥२२

O Innate Lord ! Automatic success
Stay in your conscient abode (one's own
conscience)
Is achieved by devotees at puja time, चित्तधाम
Easily without any exertion for materials
(flowers etc)

न प्राप्यमस्ति भक्तानां नाप्येषामस्ति दुर्लभम्।
केवलं विचरन्त्येते भवत्पूजामदोन्मदाः॥२३॥

O Lord ! for your devotees, nothing is worth
achievement,
Nor is anything difficult (impossible) to achieve,
Overjoyed by the intoxication of your puja
They roam and ramble as they please.

अहो भक्तिभरोदारचेतसां वरद त्वयि।
श्लाघ्यः पूजाविधिः कोऽपि यो न याच्ञाकलंकितः॥२४

Broad minded, by abundance of devotion,
The puja method of your great devotees
Is praiseworthy, wonderful, free from any blemish
Of begging - solicitation, O Boon, Bestower Lord !

का न शोभा न को ह्लादः का समृद्धिर्न वापरा।
को वा न मोक्षः कोऽप्येष महादेवो यदर्च्यते॥२५॥

What splendour, delight, tranquil prosperity
(worldly as well as spiritual)
What (heavenly) liberation, does not prevail,
Where unique (wonderous) conscient-self
Supermost Deity, Lord Shiva is worshipped.

अन्तरुल्लसदच्छाच्छभक्तिपीयूषपोषितम्।
भवत्पूजोपयोगाय शरीरमिदमस्तु मे॥२६॥

Shining, bright, internally (in my conscience),
Nourished by, extremely immaculate, ambrocia,
devotion
I desire, my body to be,
Ever, busy, in your puja. (oneness with you)

त्वत्पादपूजासम्भोगपरतन्त्रः सदा विभो।
भूयासं जगतामीश एकः स्वच्छन्दचेष्टितः॥२७॥

O all pervading Lord of worlds,
Although, a man of independant temperament
I should, always be dependent,
(on your benevolance)
For tasting, the enjoyment - "puja of your feet".

त्वद्ध्यानदर्शनस्पर्शतृषि केषामपि प्रभो।
जायते शीतलस्वादु भवत्पूजामहासरः॥२८॥

O Lord ! To quench their thirst, for your,
Meditation, visualization and embrace (union)
A cool, sweet, large, lake of your worship,
Swells up (rises) for your favourite protegees.

यथा त्वमेव जगतः पूजासम्भोगभाजनम्।
तथेश भक्तिमानेव पूजासम्भोगभाजनम्॥२९॥

O Lord Isha ! Just as you alone, have the capacity,
To receive the happiness of puja performed
(for oneness with you).

Similarly only your true devotees, have the
capacity,
To enjoy the pleasure to perform that puja
(and become one with you).

कोऽप्यसौ जयति स्वामिन्भवत्पूजामहोत्सवः।
षट्त्रिंशतोऽपि तत्त्वानां क्षोभो यत्रोल्लसत्यलम्॥३०

Glory (victory) to the great unique
Festival (realization of oneness) of your Puja,
O Master !
Wherein (absorption) disappearance in the fire,
(of conscience)
Of the thirty six elements shines brightfully.

नमस्तेभ्यो विभो येषां भक्तिपीयूषवारिणा।
पूज्यान्येव भवन्ति त्वत्पूजोपकरणान्यपि॥३१॥

O Omniform Lord ! Victory to the great
devotees,
For whom, even materials (flowers etc) for your
puja,
Become adorable and helpful to cause your
conscient self appear
Getting soaked in devotional water (tears).

पूजारम्भे विभो ध्यात्वा मन्त्राधेयां त्वदात्मताम्।
स्वात्मन्येव परे भक्ता मान्ति हर्षेण न क्वचित्॥३२

O, Omnipresent Lord ! Meditating on Yourself
Through success bestowing formulae (Mantras)
Devotees get beyond control of self,
As soon as they start your puja.

राज्यलाभादिवोत्फुल्लैः कैश्चित्पूजामहोत्सवे।
सुधासवेन सकला जगती संविभज्यते॥३३॥

Like victorious king's wine distribution,
Enlightened blossomed devotees, joy, the entire world,
Partaking nectarine spiritual drinks, O Lord !
On great successful puja festivities of realization.

पूजामृतापानमयो येषां भोगः प्रतिक्षणम्।
किं देवा उत मुक्तास्ते किं वा केऽप्येव ते जनाः॥३४

O Lord ! devotionful yogis who enjoy, the splendid bliss
Of nectarful puja, every moment,
I wonder, if they are deities, liberated souls,
Or some, supernatural wonderous, personalities.

पूजोपकरणीभूतविश्वावेशेन गौरवम्।
अहो किमपि भक्तानां किमप्येव च लाघवम्॥३५

For successful consciousness of devotees,
This very world, becomes weighty grave serious, as material for adoration of the Lord.
And the same is frivolous, light on destruction of duality.
A great wonder ! O Lord !

पूजामयाक्षविक्षेपक्षोभादेवामृतोद्गमः।
भक्तानां क्षीरजलधिक्षोभादिव दिवौकसाम्॥३६

Nectar for happiness (puja) of self (ones own inner self the Lord Shiva) is created,
By the exciting movement of (respective) organs (dealing with their objects) for devotees.
Like Vasuki (serpent god's) eye movement, while churning,
Milky ocean to get ambrocia for deities, My Lord

पूजां केचन मन्यन्ते धेनुं कामदुघामिव।
सुधाधाराधिकरसां धयन्त्यन्तर्मुखाः परे॥३७॥

Some acknowledge, puja is a desire fulfilling cow,
Bestows milk of self realization (later on)
Great devotees, turning (their vision) inside into conscience
Enjoy its self realization-full nectar (then and there).

(In brief)

Some say worship betows realization (later on)
For great devotees worship itself is realization (then and there)

भक्तानामक्षविक्षेपोऽप्येष संसारसंमतः।
उपनीय किमप्यन्तः पुष्णात्यर्चामहोत्सवम्॥३८

O Lord ! Even, the activity of body organs
Known as worldliness, bestows in devotees heart,
The wonderful great joyous festival of Puja for them,
And develops it to permanent perfection.

भक्तिक्षोभवशादीश स्वात्मभूतेऽर्चनं त्वयि।
चित्रं दैन्याय नोयावद्दीनतायाः परं फलम्॥३९॥

Wonder ! O independent Lord your puja,
Performed under the exiting influence of devotion
Though not for (achievement) of humility
Bestows the best fruit "dependence on you" (humility, egolessness)

उपचारपदं पूजा केषांचित्त्वत्पदाप्तये।
भक्तानां भवदैकात्म्यनिर्वृत्तिप्रसरस्तु सः॥४०॥

For some (dualists), your puja, My Lord
Is the means, to reach you
But for devotees, (Shavist-monotheist) that very puja is,
The blossoming of happiness - oneness with you.

अप्यसम्बद्धरूपार्चा भक्तचुन्मादनिरर्गलैः।
वितन्यमाना लभते प्रतिष्ठां त्वयि कामपि॥४१॥

What worship (puja) is performed unrestramed
(free of usual bindings rules etc.)
Under the intoxication of devotion,
Though unsystematic, but reaching you,
It becomes (achieves) unusual recognition
(blissful oneness)

स्वादुभक्तिरसास्वादस्तब्धीभूतमनश्च्युताम्।
शम्भो त्वमेव ललितः पूजानां किल भाजनम्॥४२

O Benevolent Lord ! My conscient sweet identity,
You verily are, only the lovely One,
Suitable for puja, from a mind, unminded
(concentrated),
By tasting sweet (blissful) devotional sap.

परिपूर्णानि शुद्धानि भक्तिमन्ति स्थिराणि च।
भवत्पूजाविधौ नाथ साधनानि भवन्तु मे॥४३॥

O Benedictive Lord ! At the time of your puja,
May, these instruments of puja, (my organs eyes,
hands etc.)
Be perfect, pure, devotionful, concentrated,
And steady, free from all desire.

अशेषपूजासत्कोश त्वत्पूजाकर्मणि प्रभो।
अहो करणवृन्दस्य कापि लक्ष्मीर्विजृम्भते॥४४॥

O Benefactor Lord ! The celebration of your puja
(concentration, realization and oneness)
Is the treasure house of all worldly worships
(knowledge and action)
Herein blossoms the glory of
The multitude of rays of consciousness
(thought power)

Note : Not only one is deeply introverted in thoughtfulness in oneness, New latest ideas spring forth and new discoveries and researches take place.

एषा पेशलिमा नाथ तवैव किल दृश्यते।
विश्वेश्वरोऽपि भृत्यैर्यदर्च्यसे यश्च लभ्यसे॥४५॥

This softness (tenderness, kindness) is seen,
O Lord in you alone
Being the Lord of the Universe you are capable
Of being worshipped, acquired and
Appeased by servants (vassals) like me.

सदा मूर्त्तादमूर्त्ताद्वा भावाद्यद्वाप्यभावता।
उत्थेयान्मे प्रशस्तस्य भवत्पूजामहोत्सवः॥४६॥

In formfulness or shaplessness,
In existing or non-existing, (true or false), objects,
Let, O Lord, your great puja festival, arise
(permanently),
For me, a praiseworthy (devotionful) personality.

कामक्रोधाभिमानैस्त्वामुपहारीकृतैः सदा।
येऽर्चयन्ति नमस्तेभ्यस्तेषां तुष्टोऽसि तत्त्वतः॥४७

Who worships you ! O Bounteous Lord ! with
Lust anger and egotism as (oblations), offerings,
You are genuinely pleased with them,
I offer my obeisance to them.

जयत्येष भवद्भक्तिभाजां पूजाविधिः परः।
यस्तृणैः क्रियमाणोऽपि रत्नैरेवोपकल्पते॥४८॥

Obeisance to this grand,
Puja process of your devotees,
Performed (executed) with blades of grass
(flowers, leaves etc.)
It fructifies into precious gems
(priceless oneness with you).

CHAPTER XVIII

REVEALMENT - REVELATION

जगतोऽन्तरतो भवन्तमाप्त्वा
पुनरेतद्भवतोऽन्तराल्लभन्ते।
जगदीश तवैव भक्तिभाजो
न हि तेषामिह दूरतोऽस्ति किञ्चित्॥१॥

O Lord of the worlds ! Your noble devotees, verily,
Realize you in the differential world, first
Then, find it (the world) within you.
Nothing is far away from them.

He who sees me everywhere (in everything),
And sees everything in me;
I never forget him, (am always at his help)
And he too never forgets me (is with me).

Lord Krishna's commitment, Gita 6-13.

क्वचिदेव भवान् क्वचिद्भवानी
सकलार्थक्रमगर्भिणी प्रधाना।
परमार्थपदे तु नैव देव्या
भवतो नापि जगत्त्रयस्य भेदः॥२॥

(O Lord) you are the, chief, at places,
At others Her Ladyship (Bhavani) matrix of
everything reigns,
But in reality there is no difference (variation),
Between You, Her Ladyship and the three world.

नो जानते सुभगमप्यवलेपवन्तो
लोकाः प्रयत्नसुभगा निखिला हि भावाः।
चेतः पुनर्यदिदमुद्यतमप्यवैति
नैवात्मरूपमिह हा तदहो हतोऽस्मि॥३॥

In this world egoistic (conceited) people, O Lord!
Do not know, the blissful nature of things, realized
after great effort.
Now, if my earnest mind does not realize this,
(its own self)
Then; alas ! I am a (hopeless) dead person.

भवन्मयस्वात्मनिवासलब्ध-
सम्पद्भराभ्यर्चितयुष्मदङ्घ्रिः।
न भोजनाच्छादनमप्यजस्त्र-
मपेक्षते यस्तमहं नतोऽस्मि॥४॥

I bow to him, who due to spiritual opulence,
Got from living, in his own house (conscience)
made of you
Worships, (thinks, sees, feels), your feet
all the time, O Lord !
Caring not even for his food and apparel.

सदा भवद्देहनिवासस्वस्थो-
ऽप्यन्तः परं दह्यत एष लोकः।
तवेच्छया तत्कुरु मे यथात्र
त्वदर्चनानन्दमयो भवेयम्॥५॥

Always, contented living, in your body
(conscience),
Still people, burn deep internally under your (free)
will, (causing delusion and your concealment).
Now wilfully, do something ! O Lord !
So that, I am, always happy, in your puja.
(I am always spiritually aware).

स्वरसोदितयुष्मदङ्घ्रिपद्म-
द्वयपूजामृतपानसक्तचित्तः।
सकलार्थचयेष्वहं भवेयम्
सुखसंस्पर्शन्‍पात्रलोकयात्रः॥६॥

O Lord ! May I, with my mind busy in enjoyment of
Instinctive nectarine puja of your two lotus feet,
Draw only joy and tranquility,
Out of all action in my worldly journey.

सकलव्यवहारगोचरे
स्फुटमन्तः स्फुरति त्वयि प्रभो।
उपयान्त्यपान्ति चानिशम्।
मम वस्तूनि विभान्तु सर्वदा॥७॥

In all fields of worldly transactions
On your clear shineful, appearance (realization)
Let me always see everything, O Lord
Formed and destroyed (by you) continuously

(A)

Let me see everything, O Lord
Continuously, formed and destroyed,
Clearly in your self (identity-you)
In all fields of worldly transactions

Note : This is realization (साक्षात्कार) through पञ्चकृत्यविधान. Awareness of the five acts of Shiva— (1) Creation (2) Maintenance not mentioned in the shloka as this is natural between (1) and (3) Destruction.

These three acts of Shiva are due to cause and effect of Karma Mala (कार्ममल). When an individual worldly man wrongly thinks "he is doing". He has to bear the fruits of his good and bad action.

Actually all this is happening under the scheme of Nature - Lord Shiva. If man were the doer there would be, no failure, only success. But action is really performed by Lord Shiva and the man is just an instrument (निमित्तमात्र).

Karma Mala causes the birth and death only became men say "I do" binding himself in chains of sin etc.

लोक व्यवहार कृतां
य इहाविद्यामुपासते मूढाः
ते यांति जन्ममृत्यु
धर्माधर्मार्गलाबद्धाः॥ पः सार॥ ५४॥

But when one realizes only gods doing in all these three, "He" is a blessed soul and does not fall into death and birth again. This is the fourth action अनुग्रह Bliss of Lord Shiva. But when one says "I do" How is Lord Shiva, doing. This is the fifth act "curse" (निग्रह) of Lord Shiva the real cause of woe and misery in the world.

Everything is done by Lord
Is His Blessing Bliss
Everything is my doing
Is His" curse" misery.

सततमेव तवैव पुरेऽथवा-
प्यरहितो विचरेयमहं त्वया।
क्षणलवोऽप्यथमा स्म भवेत् स मे
न विजये ननु यत्र भवन्मयः॥८॥

With you or without you there,
I would always wander in your home town (conciousness)
Let there be not even a part of a moment
When, I am not victorious one with you.

Note : (1) With you : His hometown is the world. विश्वमय, World is the flowering of His Energy. So Shakti is predominant here. This is oneness with Shakti "शाक्तसमावेश" (2) Without you : World without Him. विश्वतीर्न: conscience innermost conscience (withdrawn from the world. Here Shiva is predominant. This is oneness with Shiva "शाम्भवसमावेश. The highest state of yoga is jagat Ananda. This is also called क्रममुद्रा also. This is like opening and closing of the eyes (spiritualy). Here the yogi is alternatively (शाम्भव and शाक्त समावेश) beyond the world and in the world, conscious of His self (Shiva) all the time.

This also explains predominance of Shiva or Shakti mentioned in shloka 2 in this very chapter

भवदङ्गपरिस्त्रवत्सुशीता-
मृतपूरैर्भरिते समन्ततोऽपि।
भवदर्चनसम्पदेह भक्ता-
स्तव संसारसरोऽन्तरे चरन्ति॥९॥

Beautified by the opulance, your puja,
Your devotees, ramble, in this world lake;

Replete with very cool streams, of tranquil nectar,
Gushing, out from organs of your body.

महामन्त्रतरुच्छायाशीतले त्वन्महावने।
निजात्मनि सदा नाथ वसेयं तव पूजकः॥१०॥

Under the cool shade of the tree "I"
(Contemplation and Consideration of
"I" "अहं" self identity)
In your vast forest - this world; O Lord
I, your adorer would stay in my own conscience
(you)

प्रतिवस्तु समस्तजीवतः
प्रतिभासि प्रतिभामयो यथा।
मम नाथ तथा पुरः प्रथां
व्रज नेत्रत्रयशूलशोभितः॥११॥

O Lord ! You appear to all people (yogis)
In everything as consciousness, (शक्ति)
But kindly appear to me with,
A splendid body, trident and three eyes.

अभिमानचरूपहारतो
ममताभक्तिभरेण कल्पितात्।
परितोषगतः कदा भवान्
मम सर्वत्र भवेद् दृशः पदम्॥१२॥

Oblating my body ego into perfect "I-ness"
Which I present to you with love and devotion,
When satisfied, will you kindly appear, O Lord !
As an object of my vision in every condition.

निवसन्परमामृताब्धिमध्ये
भवदर्चाविधिमात्रमग्नचित्तः।
सकलं जनवृत्तमाचरेयं
रसयन्सर्वत एव किञ्चनापि॥१३॥

Living in the middle, of this great nectarine
enjoyment (blissful) ocean,
My mind, engrossed, in your puja only,
Performing all worldly transactions, My Lord,
Enjoying, charm of the ineffable, I should be.

भवदीयमिहास्तु वस्तु तत्त्वं
विवरीतुं क इवात्र पात्रमर्थे।
इदमेव हि नामरूपचेष्टा-
द्यसमं ते हरते हरोऽस्मि यस्मात्॥१४॥

In this world all things are your identity,
What lucky man is capacious to understand this.
Your name form, action take away our thought
power
Befitting your name "Hara" (who takes away).

शान्तये न सुखलिप्सुता मना-
ग्भक्तिसम्भृतमदेषु तैः प्रभोः।
मोक्षमार्गणफलापि नार्थना
स्मर्यते हृदयहारिणः पुरः॥१५॥

Elated by devotion they do not at all
Desire for a little easiness to attain peace,
They even forget to pray for liberation,
In your presence, O Heart Captivating Lord.

जागरेतरदशाथवा परा
यापि काचन मनागवस्थितेः।
भक्तिभाजनजनस्य साखिला
त्वत्सनाथमनसो महोत्सवः॥१६॥

To a man, with mind attuned to you,
A slight stay in wonderful inaffable oneness,
In any state, awakening, dream or deep sleep.
Transforms all these three stages into a great
festivity (for good).

आमनोऽक्षवलयस्य वृत्तयः
सर्वतः शिथिलवृत्तयोऽपि ताः।
त्वामवाप्य दृढदीर्घसंविदो
नाथ भक्तिधनसोष्मणां कथम्॥१७॥

Disposition of the mind along with sense organs
Is so unsteady fickle, O Lord !
I wonder, how on attaining oneness with You,
They become stable, knowledgeful in people warm with devotional wealth.

न च विभिन्नमसृज्यत किञ्चिद-
स्त्यथ सुखेतरदत्र न निर्मितम्।
अथ च दुःखि च भेदि च सर्वथा-
प्यसमविस्मयधाम नमोऽस्तु ते॥१८॥

O Lord ! You created nothing separate (from you)
Nor did you make anything other than bliss here;
Still there seems everything separate and woeful,
Of unique wonderful surprises, You are; obeisance.

खरनिषेधखदामृतपूरणो-
च्छलितधौतविकल्पमलस्य मे।
दलितदुर्जयसंशयवैरिण-
स्त्वदवलोकनमस्तु निरन्तरम्॥१९॥

With the abys, of (your) concealment, filled with nectar,
Stains of, ambiguity, washed away,
My unconquerable foe, doubt, destroyed;
May I now see you; O Mr. Conscience, incessantly.

स्फुटमाविश मामथाविशेयं
सततं नाथ भवन्तमस्मि यस्मात्।
रभसेन वपुस्तवैव साक्षा-
त्परमासत्तिगतः समर्चयेयम्॥२०॥

O Lord ! Kindly, enter into (oneness with) me, openly first,
Then, (realising you) I too shall enter into, (be one with) you, permanantly
As a result reaching, very very near you,
I shall, zealously worship your visible identity in a proper way.

त्वयि न स्तुतिशक्तिरस्ति कस्या-
प्यथवास्त्येव यतोऽतिसुन्दरोऽसि।
सततं पुनरर्थितं ममैत-
द्यदविश्रान्ति विलोकयेयमीशम्॥२१॥

No body has the nerve to sing your praise,
No, No ! you being so beautiful, everyone can.
But I always have only one request (desire)
To be seeing you, incessantly, everywhere My Lord.

CHAPTER 19

RADIANCE NOMINATED

प्रार्थनाभूमिकातीतविचित्रफलदायकः।
जयत्यपूर्ववृत्तान्तः शिवः सत्कल्पपादपः॥१॥

Beyond, the stage of being requested,
Grants, wonderful, fruit, (luck-boon) Himself
Glory to Him of unique, descriptions,
Lord Shiva, super, desire granting (fulfilling) tree.

सर्ववस्तुनिचयैकनिधाना-
त्स्वात्मनस्त्वदखिलं किल लभ्यम्।
अस्य मे पुनरसौ निज आत्मा
न त्वमेव घटसे परमास्ताम्॥२॥

O Lord ! you are the basis (source - store house),
of everything (moving-stationary)
Surely, everything, can be had of You,
ones own self-identity,
But, though, my own self, you are not always
manifest (to me),
Let other achievements, be not even mentioned.

ज्ञानकर्ममयचिद्वपुरात्मा
सर्वथैष परमेश्वर एव।
स्याद्वपुस्तु निखिलेषु पदार्थे-
ष्वेषु नाम न भवेत्किमुतान्यत्॥३॥

For all objects, the knowledge and action full
Conscient-self super-Lord, only, can be the Self,
If it were not so, they, (all objects) could not have,
Even a name (showing existence); not to mention
the rest.

विषमार्तिमुषानेन फलेन त्वदृगात्मना।
अभिलीय पथा नाथ ममास्तु त्वन्मयी गतिः॥४।

O Lord ! I would; get merged (in you) treading,
This path, which, is your clear perception,
And destroys, all worldly dreadful woes,
As a result; achieve, oneness, with you.

भवदमलचरणचिन्तारत्नलता-
लङ्कृता कदा सिद्धिः।
सिद्धजनमानसानां विस्मयजननी
घटेत मम भवतः॥५॥

O Lord ! when shall I achieve the success
(salvation)
Which produces wonderment in the hearts of
spirituality successful persons,

Beautified by the gem like creeper, contemplation
again and again,
On your holy-clean feet-knowledge and action.

कर्हि नाथ विमलं मुखबिम्बं
तावकं समवलोकयितास्मि।
यत्स्रवत्यमृतपूरमपूर्वं
यो निमज्जयति विश्वमशेषम्॥६॥

O Lord ! When shall I have a clear perception,
Of your stainless facial complexion
Which sheds wonderous showers of blissful
ambrocia
Drowning all the world of duplicity.

ध्यातमात्रमुदितं तव रूपं
कर्हि नाथ परमामृतपूरैः।
पूरयेत्त्वदविभेदविमोक्षा-
ख्यातिदूरविवराणि सदा मे॥७॥

When, O Lord ! will your image risen just by
thinking of you
Fill, permanently the deep chasm of intense worldly
desires,
Hiding your non-dualistic blissful salvation,
With showers of super nectar (of conscient bliss).

त्वदीयानुत्तररसासङ्गसन्त्यक्तचापलम्।
नाद्यापि मे मनो नाथ कर्हि स्यादस्तु शीघ्रतः॥८

O Lord ! My mind, does not, even now,
After enjoyment of the, unique, taste of your
company,
Forsake, its fickleness;
When will it? I wish soon.

मा शुष्ककटुकान्येव परं सर्वाणि सर्वदा।
तवोपहृत्य लब्धानि द्वन्द्वान्यप्यापतन्तु मे॥९॥

Duads (heat cold, good bad, etc), lacking your monistic nectar
Thus tasteless, dry; should reach me never;
But even they, blessed, by your contact,
May My Lord ! come to live with me for ever.

नाथ साम्मुख्यमायान्तु विशुद्धास्तव रश्मयः।
यावत्कायमनस्तापतमोभिः परिलुप्यताम्॥१०॥

May your, pure (blissful) rays, (uplifting energies)
My Lord ! Come (stay) in front of me (shine on the path of perception),
Until the darkness (ignorance) and troubles,
Caused by, body and mind, get destroyed, completely.

देव प्रसीद यावन्मे त्वन्मार्गपरिपन्थिकाः।
परमार्थमुषो वश्या भूयासुर्गुणतस्कराः॥११॥

O, Luminous Lord ! Be favourable to me,
Till the three (true, active, black) quatificative, highway robbers,
Blocking, the spiritual path, and snaching my wealth, concentration,
Come under my control completely.

त्वद्भक्तिसुधासारै-
र्मानसमापूर्यतां ममाशु विभो।
यावदिमा उद्यन्तां
निःशेषासारवासनाः प्लुत्वा॥१२॥

O Omnipresent Lord ! Kindly fill to capacity, at once,
This lake of my mind, by showers, of devotional nectar,
So that, all petty fancies, (good and bad birds)
Fly away, all at once.

मोक्षदशायां भक्ति-
स्त्वयि कुत इव मर्त्यधर्मिणोऽपि न सा।
राजति ततोऽनुरूपा-
मारोपय सिद्धिभूमिकामज माम्॥१३॥

Your superiormost, devotion, fit for salvation (merger in Shiva)
How can it come, to a death attribute, (living in fear of death) it cannot,
O Birthfree Lord ! Kindly give us devotion fit for oneness with You,
And reach us to the stage of success (merger in You)

(A)

Death attributes we are ; (body conscious afraid of death)
How can, salvation bestowing, your super devotion, reach us?
O Birthless Lord ! Kindly do take us,
To that successful stage and oblige.

A person bound in the chains of Dharma-(swabhawa) of birth and death is one who is limited by his own weakness. As long as this weakness of character exists he cannot reach the unlimited unbounded stage of liberation, Moksha oneness (merger) in Lord Shiva, means Lord Shiva's real Bhakhti, top most ladder of Shakhti Pata. Such a person is free of death and birth so much so that he cannot tolerate this mortal body. Yes he does not die like others taking puryashtaka with him going to mother birth along with Puryashtaka (the five senses of cognisiton (five Tammatras) Mind, Budhi and Ahankara). All these eight are in the sphere of Maya and a mortal being "Mritya Dharmma" takes these eight with him to the new birth. Now with top shakhti pata the atma becomes Shiva (clear of the three malas) above Maya and thus leaves the body along with Puryashtaka. Thus he has no more birth. This is possible only when Lord Shiva favours a man with Tivra Tama Shakti Pata after he was washed away the three stains. This devotion based on the top most Shaktipata

(kind favour) is a special blessing of Lord Shiva and this is real Bhakti (Devotion) Here in this shloka 19/13 Lord Utpala Deva requests Lord Shiva for this Bhakti. Addresses Him as Aja never born and wants to become Aja himself. This is "To worship Shiva become a Shiva" शिवो भूत्वा शिवं यीज्ञेत. This real सिद्धिभूमिका - the field of real ultimate success where Bhakti, devotion, shines राजति becomes Prakash प्रकाश and the devotee merges in this light प्रकाश of conscience.

"Din"

सिद्धिलवलाभलुब्धं
मामवलेपेन मा विभो संस्थाः।
क्षामस्त्वद्भक्तिमुखे
प्रोल्लसदणिमादिपक्षतो मोक्षः॥१४॥

O Lord ! Kindly never make me covetious
To gain, dualistic, mean success and pride.
Salvation gained by glittering small achievements
"Anima" etc. is petty and useless vis-a-vis
your devotion.

दासस्य मे प्रसीदतु
भगवानेतावदेव ननु याचे।
दाता त्रिभुवननाथो
यस्य न तन्मादृशां दृशो विषयः॥१५॥

Kindly, be pleased with me, your vassal,
Believe me, My Lord, I beg for, only,
this one favour
He whose benefactor is the Lord of three worlds,
Cannot be the object of the intelligence of people
like me.

(A)

Kindly favour me with your graceful kindness
(Shakti Pata)
I, O Lord request for nothing else,
What benevolant fruit is bestowed by the Lord of
three worlds,
Cannot be the subject of matter of my intelligence.

(B)

Kindly bestow top quality kindness (Shakti Pata)
to me.
Be sure I will not ask for any other favour,
He who is the benefactor of three worlds
Cannot be the subject matter (object) of my
intelligence.

In short the benefactor, beneficience and the beneficiary all three are grand.

त्वद्वपुःस्मृतिसुधारसपूर्णे
मानसे तव पदाम्बुजयुग्मम्।
मामके विकसदस्तु सदैव
प्रस्त्रवन्मधु किमप्यतिलोकम्॥१६॥

May the lotus pair of your feet (knowledge and
action)
That shed indescribable wonderous bliss, always
bloom,
In the lake-my mind which is full of ambrocial
essence,
Of contemplation (thought) on your identity.

(A)

May my mental lake filled to brim,
With the essence of nectar from remembrance of
(meditation on) your identity,
Cause the pair of your lotus feet blossom,
And shed ineffable unique blissful honey.

अस्ति मे प्रभुरसौ जनकोऽथ
त्र्यम्बकोऽथ जननी च भवानी।

न द्वितीय इह कोऽपि ममास्ती-
त्येव निर्वृततमो विचरेयम् ।।१७।।

My protector, my father are you, O triple-eyed, Shiva,
My mother, your super sovereign energy, Parvati Bhavani
I have, no other relative in the world, to care, for or, by me
Thus fully satisfied, Let me roam and ramble most happily.

CHAPTER XX

TASTE OF THE CHARM

नाथं त्रिभुवननाथं भूतिसितं त्रिनयनं त्रिशूलधरम्।
उपवीतीकृतभोगिनमिन्दुकलाशेखरं वन्दे ।।१।।

I adore, my master, the overlord of three worlds (Past, present and future)
Ash-smeared white, three eyed, holding a trident,
With snakes as holy thread around his neck,
And a crescent beautifying his forehead.

नौमि निजतनुविनिस्सरदंशुकपरिवेषधवलपरिधानम्।
विलसत्कपालमालाकल्पितनृत्तोत्सवाकल्पम् ।।२।।

Him who wears a clean flawless white dress of,
Halo made of rays, radiating from his own body,
And adorns Himself, by a shineful, garland of skulls
At the great dance festival, I adore.

वन्दे तान् दैवतं येषां हरश्चेष्टा हरोचिताः।
हरैकप्रवणाः प्राणाः सदा सौभाग्यसद्मनाम् ।।३।।

I adore, the spiritually lucky blissful devotees,
Who have Lord Shiva as, deity in chief,
All their demeanour befitting Lord Shiva,
And whole life spent in His service, devotion (good of mankind)

क्रीडितं तव महेश्वरतायाः पृष्ठतोऽन्यदिदमेव यथैतत्।
इष्टमात्रघटितेष्ववदानेष्वात्मना परमुपायमुपैमि ।।४।।

O Lord ! side by side, of your Lordship, over the world,
One more play, of yours, is manifest,
Your perfect devotee "I" becomes an adept, in the performance of,
All your five actions, at will, like Yourself.

Note 1 : The five actions of Lord Shiva are : (1) creation (2) maintenance (3) destruction (4) bliss (upliftment अनुग्रह and (5) curse (condemnation निग्रह)

Note 2 : The first three have been existant (started) eternally. They depend on cause and affect (the foundation of rebirth with fruit of past actions)

The last two (bliss and curse) have been kept by Lord Shiva in His own hand for execution, as and when, where-ever he likes (wills). This is his super sovereignty. this is the special assertion of Kashmir Shaivism and this is the truth. Other philosophies believe in cause and effect (Prarabda Karma) only. Is God then a good for nothing personality, having nothing in his hand. No, he is fully blissful (Uplifting) as and when he likes. He is not a silent witness, spectator only. The remembrance that He is the owner and doer all this is His bliss (अनुग्रह) leading to salvation (मोक्ष) and the forgetfulness of these very facts (His ownerships and doerships) and the misconception that "I am the owner of what I have and the doer of what I do" is His curse (निग्रह) leading to bondage of birth and death. This is our worst sin. He who remembers and knows that God- Lord Shiva is the real owner and doer of all this is a realized, thankful soul and he who forgets this, is a thankless one none better than a beast. The beast and the man have four common functions (1) eating, (2) sleeping (3) fright and (4) procreation. But the man whom god made in his own shapes has got full thinking power. He who uses this thought power in the performance of his duty towards God and the world (realizing that everything belongs to God and God alone and God alone is the real force behind all action is a man one with God and he who does not realize this is just a beast

त्वद्धाम्नि विश्ववन्द्येऽस्मिन्नियति क्रीडने सति।
तव नाथ कियान् भूयान्नानन्दरससम्भवः ।।५ ।।

O Lord, In your all (worship-worthy) luminous domain,
All this world workmanship is just a play;
I wonder how grand and unique must be,
The immanation of your blissful relish, of your Totality.

कथं स सुभगो मा भूद्यो गौर्यां वल्लभो हरः।
हरोऽपि मा भूदथ किं गौर्याः परमवल्लभः ।।६ ।।

How can He (Mahadeva) not be extremely beautiful
Who is the beloved of universal mother "Gouri"
How can the heart captivating Lord Shiva
Not be the beloved of 'Gouri'
(spotless white clean beautitude)

ध्यानामृतमयं यस्य स्वात्ममूलमनश्वरम्।
संविल्लतास्तथारूपास्तस्य कस्यापि सत्तरोः ।।७ ।।

The root cause of the identity of the Tree (oneness achieved devotee)
Is constant nectarful meditation on God.
The wonderful branches (objective knowledge)
of that tree (then devotee now a guru)
Are also equally full of similar meditational ambrosia.

This shloka prescribes that the one way to achieve god consciousness - oneness with god is meditation yoga practice. On achievement when the devotee matures into a guru, his branches, talk teaching, writing etc. are all full of meditational (yogic) ambrocia. Refer Shivasutras कथा जपः ज्ञानं अन्नं etc.

भक्तिकण्डूसमुल्लासावसरे परमेश्वर।
महानिकषपाषाणस्थूणा पूजैव जायते ।।८ ।।

O Super Lord ! When (as soon as) the itch,
Of devotion flares up on a man
Your puja comes up (appears) for its attrition
As if a column of (touch) stone.

(1) Touch stone usually proves the quality of gold; puja also proves the quality of devotion by its regular timely performance, concentration of mind, steadfastness, perseverance etc. etc.

(2) In buildings there is a column in the centre of a big room. These used to be of stone in old days and sometimes were used for attrition of back itching sensation by old people.

(3) See how Utpala Devacharya saw a column of attrition of itching like puja helps a man to satisfy his devotion.

सदा सृष्टिविनोदाय सदा स्थितिसुखासिने।
सदा त्रिभुवनाहारतृप्ताय स्वामिने नमः ।।९ ।।

He who always creates for Self enjoyment
Always rests leisurely after maintaining (protecting)
Always is satisfied after consuming (destroying) the three worlds
Such a great Master, "Lord Shiva" I adore.

न क्वापि गत्वा हित्वापि न किंचिदिदमेव ये।
भव्यं त्वद्धाम पश्यन्ति भव्यास्तेभ्यो नमो नमः ।।१०

I bow, again and again to, the lucky devotee,
Who without going anywhere (holy places externally and yogic centres - dvadashanta etc. internally)
Without abandonment of any activity (give take externally, breathing meditating, internally)
Recognise this very (woeful) world as your salvation bestowing identity.

भक्तिलक्ष्मीसमृद्धानां किमन्यदुपयाचितम्।
एतया वा दरिद्राणां किमन्यदुपयाचितम् ।।११ ।।

People prosperous with the treasure-devotion,
Do they require anything more. (No);
People penurious (miserable) for this, devotional treasure
Do they require anything more (no).

दुःखान्यपि सुखायन्ते विषमप्यमृतायते।
मोक्षायते च संसारो यत्र मार्गः स शाङ्करः॥१२॥

Where woe becomes joy, poison ambrosia
This world, of bondage, turns into freedom (salvation)
That is the highway (yogic entry) to Shankara,
(The destroyer of all curse and worry)

मूले मध्येऽवसाने च नास्ति दुःखं भवज्जुषाम्।
तथापि वयमीशान सीदामः कथमुच्यताम्॥१३॥

Your proteges have no trouble, in the, start, middle or end of
Spiritual achievement or material opulance
Still, O Lord ! we are always in distress,
What is the matter? How is this? Kindly tell me.

ज्ञानयोगादिनान्येषामप्यपेक्षितुमर्हति।
प्रकाशः स्वैरिणामेव भवान् भक्तिमतां प्रभो॥१४

O Lord ! For some people, you are, expected to be
Realized through knowledge action and other means
But for, self dependant, realized, devotees
You are manifest splendour, radiance all over.

(A)

Gianis (learned) seek you through knowledge,
Yogis through yoga practice, action etc.,
But for Shaivists, real devotees
You are light, enlightenment, everything everywhere
(It is, what it is, As it is - That it is, You are radiance everywhere.)

भक्तानां नार्तयो नाप्यस्त्याध्यानं स्वात्मनस्तव।
तथाप्यस्ति शिवेत्येतत्किमप्येषां बहिर्मुखे॥१५॥

O Lord ! (oneness achieved) Devotees have neither any trouble
Nor, any anxiety (desire to) achieve (realize) you, their own self.
Still the wonderful sound (mantra) "O Shiva" stays
Automatically, in their mouth, in wordly stage.

सर्वाभासावभासो यो विमर्शवलितोऽखिलम्।
अहमेतदिति स्तौमि तां क्रियाशक्तिमीश ते॥१६॥

The light of all lights (Realization of total realization)
Reaches completion with the self conception (realization)
"I am all this"
Obeisance to this your "Action Energy"
O Omniparous Lord.

वर्तन्ते जन्तवोऽशेषा अपि ब्रह्मेन्द्रविष्णवः।
ग्रसमानास्ततो वन्दे देव विश्वं भवन्मयम्॥१७॥

All people including Brahma, Indra and Vishnu
Are ever busy devouring (enjoying) their respective objects
Like O Lord ! Your oneness with the universe;
So I bow to the universe inseparable from you.

सतो विनाशसम्बन्धान्मत्परं निखिलं मृषा।
एवमेवोद्यते नाथ त्वया संहारलीलया॥१८॥

O Lord ! You teach by this,
Destructionful, play of yours
"Everything separate from me - (conscience)
Is destructible therefore false.

ध्यातमात्रमुपतिष्ठत एव
त्वद्वपुर्वरद भक्तिधनानाम्।
अप्यचिन्त्यमखिलाद्भुतचिन्ता-
कर्तृतां प्रति च ते विजयन्ते॥१९॥

O Boon Bestower ! Though impossible to come
into contemplation of the limited people
But to the perfect devotion wealthy,
You are manifest just on thinking
So that, they excel in executing wonderful deeds.
(like yourself).

तावकभक्तिरसासव-
सेकादिव सुखितमर्ममण्डलस्फुरितैः।
नृत्यति वीरजनो निशि
वेतालकुलैः कृतोत्साहः॥२०॥

O Lord ! Soaked in the ecstasy of honied
devotional nectar
Spiritually brave (realized) devotees, dance,
happy one with you
Getting encouraged by the shackles (challenges)
of duality
Even in the dark night of delusion (maya) along
with the group of goblins (body organs)

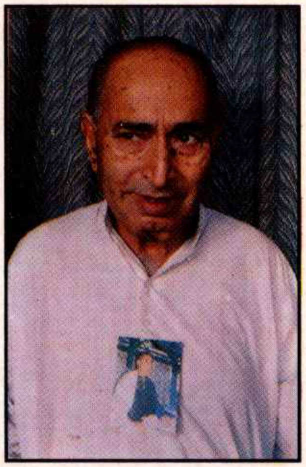
आरब्धा भवदभिनुति-
रमुना येनाङ्गकेन मम शम्भो।
तेनापर्यन्तमिमं कालं
दृढमखिलमेव भविषीष्ट॥२१॥

O benediction bestowing Lord
These your eulogies have been sung,
With no request, no begging desire for reward,
I now request, I may sing your praises like this
forever.

O MY GURUDEV - RESPECTS

A thousand Pranams. I am astonished, perplexed to find that such a grand work has been accomplished by me, a good for nothing man. Very poorly educated (first class tenth in English and no school education in Sanskrit) Surely it is as usual only your greatness who has guided me even when you have left the carnal body so long back (5 years) and merged in Lord Shiva. No doubt you have been very very gracious and favoured me by your darshan from time to time when, you, besides telling and guiding me about my life spiritual and worldly matters, have given me great encouragement and guidance in this work also. I am so thankful and offer my Sashtang Dandvat Pranamas again and again. I am so grateful for your granting my prayer on 3rd May 1996 inspite of my being rather outspoken on that day. But you have granted my prayer so I conclude that my way of talk has as usual been overlooked by your gracious self. I thank you again and again for granting my request. I am of course restless here now, but shall endure my stay as long as you wish. No doubt my body is here, but my self is always at your feet and you alone know it.

Yours - the servant of your servants
"Din"



जन्मतिथि : ७-५-१९११

कलऽः न्वम्रित छुस वछान दूह रात सुय
यथ दिलस मंज युस खनित तसवीर चोन
'दीन'

स्वामी विवेकानन्द जी महाराज के शिष्य श्री सुदर्शन गंजू के सुपुत्र श्री दीनानाथ जी गंजू, ईश्वर स्वरूप लक्ष्मण जी महाराज के अनन्य भक्त व सेवक। सद्‌गुरु महाराज की कृपा के विशेषपात्र। अपने ऐश्वर्यमय यौवन में ही विषय वासनाओं का तिरस्कार कर इंजीनियर गंजू ने गुरुचरणों की शरण ली। भाव प्रगाढ़ और अनुराग असीम। सद्‌गुरु कृपा से ईर्ष्या द्वेष व काम क्रोध की भर्त्सना कर गुरुचरणों में लीन। साधना के कुछेक आयामों को अल्पायु में ही लांघकर सद्‌गुरु सेवा ही जीवन का चरम उद्देश्य। ईश्वर आश्रम निशात में सद्‌गुरु के अगल बगल में अपना आवास स्थान बनाकर अपने को धन्य समझने वाले कवि दीन के हृदय में श्रद्धा-भक्ति-ज्ञान और वैराग्य के बीज क्रमशः प्रस्फुटित। परिणामस्वरूप सद्‌गुरु की पुण्य स्मृति में जम्मू महेन्द्रनगर में स्थित, संलग्न भूमि खण्ड सहित अपना भव्य मकान ईश्वर आश्रम ट्रस्ट निशात कश्मीर को सौंप कर दानवीरता का प्रदर्शन। बाल्यकाल से विज्ञान के विषयों के साथ वादानुवाद करने वाले युवक के हृदय का सद्‌गुरु अनुकम्पा से अकस्मात् परिवर्तन। संस्कृत हिन्दी भाषा व देवनागरी से कम परिचित दीन का शिवसूत्र आदि महान शैव ग्रन्थों का अनुशीलन व कईयों का कश्मीरी भाषा में पद्यान्तरण सद्‌गुरु दीक्षा भागीरथी में आपादमस्तक उन्मज्जन का परिणाम।

सद्‌गुरु महाराज इन को सद्‌गति प्रदान करें। यही प्रबल कामना है।

(ईश्वर आश्रम ट्रस्ट)
निशात